THE MISSIONARY HERALD

NOVEMBER, 1926

A Chat with K'ung of Cathay

Partnership in a World Enterprise

The Modern Seventy Talk It Over

Islam a Spiritual Problem

Henry Fairbank as We Knew Him

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NEWS

A descendant of Confucius visits Boston in the interests of Christian education in China.

Henry Fairbank of India died September 19 of heart failure.

The Turkish Minister of Public Instruction expresses desire to place Turkish students as boarders in each American school in Turkey.

Board's Annual Survey states that Mexico's law requiring that churches be led by Mexicans agrees with general policy of Protestant missions the world over.

Spain seems impressed by fair treatment accorded Catholics at Chicago Eucharistic Congress, and liberals suggest same kind of religious freedom for Spain.

The First World Conference on the Christian Mission in Africa closed at Le Zoute, Belgium, September 20. It recognized the necessity of building on the new values found in the native African, his customs, language, and beliefs.

There are more Sunday schools of over one thousand members each in Seoul, Korea, than in Manhattan, New York.

Dr. James L. Barton consents to write his reminiscences for the *Missionary Herald.*

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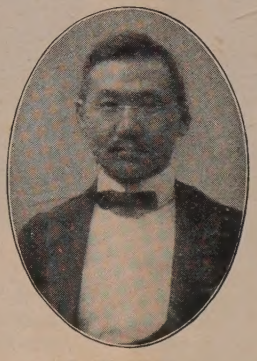
A CHAT WITH A K'UNG OF CATHAY

HIS full name, as his many American friends know, is K'ung Hsiang Hsi. He is a direct descendant of Confucius (Kung-fu-tse), the seventy-sixth generation. He is also a director of railways and mines, a member of the Foreign Relations Commission, and a Chinese business man of no mean standing. We have good reason to believe also that his services are greatly in demand in influential circles today in China. Since the start of Oberlin's work at Taiku, he has been the head of the Oberlin-Shansi schools. In a real sense he has been an efficient go-between for the American Board missionary in his part of China, knowing thoroughly the background and points of view of both the American and the Chinese. Oberlin acted for us all last June, when it bestowed upon our friend a doctorate of laws.



H. H. KUNG
A descendant of Confucius

The occasion of this "interview" was Dr. K'ung's presence in Boston this summer in the interests of the Oberlin-Shansi Memorial Association. We had not met since 1906, when he was one of the most interesting figures at the Haystack Centennial in Williamstown. He had graduated from Oberlin College that spring and was pursuing further study at Yale. Announced as one of Miss Miner's "Heroes of Cathay," he made a deep and abiding impression upon us by his vision of a new China, his personality and purpose; and, naturally, we have ever since been interested in his effort to help construct upon the ruins of the Boxer days an educated Christian Church, capable of leading China safely through the transition period that he foresaw then, twenty years ago.

Our first questions had to do with his impressions of America. "You have been away almost twenty years," we said. "You certainly must find us greatly changed." "Yes, I have," he replied, "and I miss something. Possibly this is due to the extravagances of prosperity that one cannot help seeing on every side. I fear that the War didn't help America much."

We could plainly see that our Chinese friend did not care to put himself into the position of criticizing America—but we ventured, nevertheless, to draw him out upon the so-called Youth Problem. He admitted that he had noted a difference between the young people of today and those of his day. He would not say, however, that Young America seemed any more frivolous and flippant than we were twenty years ago, though it was most decidedly "freer." Yet he questioned whether our week-end parties would not undermine the moral stamina of America in time. With him it was "no church, no character."

With reference to America's standing in China, Dr. K'ung was even more reluctant to speak, lest he might give a wrong impression. On the whole he believes that America is still considered China's friend by the Chinese. "The United States," he said, "was not only the first nation to return the Boxer Indemnity funds, stipulating that they should be used for the education of Chinese students, but by calling the Washington Conference she won the confidence and gratitude of the Chinese nation. The missionaries scattered throughout China, through their educational, medical, and philanthropic labors, have made the name and charitable influence of America known and felt throughout the land. Moreover, there have been official representatives of the United States in China who have been wholly desirous of helping us."

"However," he went on to say, "many times United States officials in China have been unable to make an effective use of their friendliness and sympathy because of the weakness of America's diplomatic policy in China. America's official influence may be described, in the Chinese phrase, as 'empty words.' If only America would follow vigorously Secretary Hay's policy of the 'open door,' it would not only be a blessing to China, but also an assurance of the peace and safety of the world."

One influence which Dr. K'ung sees at work against America in China should at least be mentioned: it is the effect upon the Chinese people of the tales of Chinese students returning from America. "Students," he said, "bring back bad reports of American life. Of course those of us who know America at her best know that the stories come from students who have seen nothing but the streets and questionable places of the large university centers here. They never have had an inside knowledge of the Christian American home. I cannot

tell you how strongly I feel over this. I wish our Chinese students could know the best instead of the worst of American life."

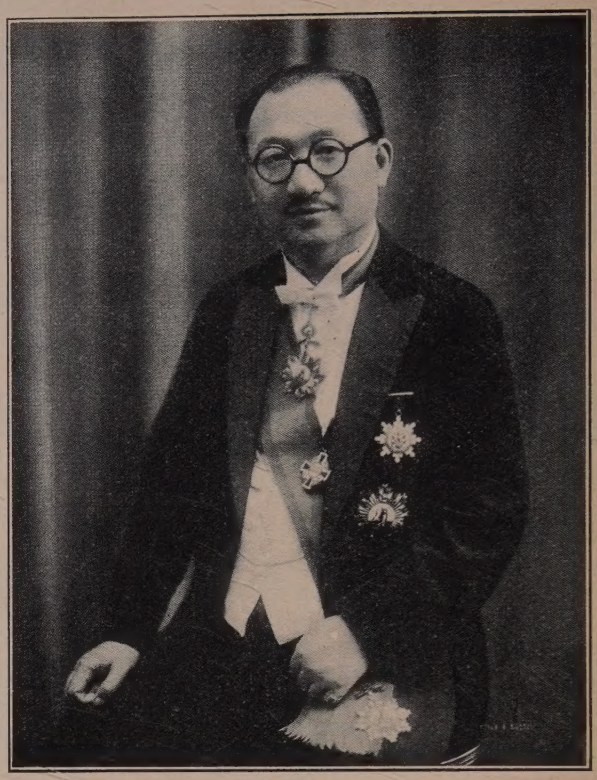
But it was clear that this descendant of Confucius desired to turn to a brighter topic, and so we asked him to speak upon his beloved China, its hopes and expectations.

"Much of the so-called information given out as to conditions in China is mere propaganda," he remarked. "There is no denying that we have unrest, troubles, and war in China, just as has been the case with other nations when the people have broken away from old to new conditions; but this is not so bad as reported. This can be shown by an analysis of commercial conditions. From the returns of the Chinese customs, both imports and exports are greater than ever before. This is emphatically true of American commerce. American structural steel, lumber, oil, motor cars, and tobacco are seen everywhere. There is an ever-growing importation of American foodstuffs, even including the '57 varieties.' Last year twenty-three million bags of American flour were sold in China!

"This unrest is only a temporary affair. It must be gone through with just as the mariner finds the waters of the sea more easily stirred up as he approaches the harbor. China is going through a change of ideas, and these modern ideas are more quickly assimilated by some than by others. In China today we have people who grasp modern ideas quickly and are eager for change. On the other hand, there are those to whom new ideas come slowly and who deprecate sudden changes. Some clashing of opinions is inevitable.

"Politically, different leaders have differing ideas as to what is best for the country. Some believe in more democratic principles for the people; others, that the people must be guided. Some hold that the

BEFORE THE HAYSTACK MONUMENT IN 1906
The student K'ung is at President Capen's right



DR. K'UNG
The decorations were conferred upon our friend for distinguished service in the settlement of the Shantung controversy, in famine relief, in the Sino-Russian negotiations, etc.

need of the country is the centralization of power; others, that the provinces should be given complete autonomy. These various political factions are naturally desirous of success. It is inevitable, therefore, that they should call upon their military friends for assistance, and this in turn induces the military leaders to form the habit of interfering with political affairs. Their attention was first turned to the members of Parliament. Then to the Central Government. Now they are interfering with one another's progress. Each one wishes to be 'Number One.'

"Even among the military leaders, however, there are two distinct types. Some, like Marshal Feng Yu Hsiang, the well-known Christian, are desirous of helping forward Democracy. Others, like Marshal Chang Tse Lin and Wu Pei Fu, are more autocratic.

"Yes," he added, "it will all work out right in the end. Our history has proved that every change in dynasty takes time—in some cases sixty full years." And we felt as we listened that it was Faith rather than Fate he was banking upon, unless possibly it was Feng; for Dr. K'ung is an ardent admirer and firm friend of the "Christian" Marshal.

With reference to church independence in China, as this Chinese business man understands it, our conversation was of intense interest. He sees a great advance already made toward Chinese control and support, but unlike most of the Chinese that have insisted upon Chinese leadership whether or no, he believes that quality should be the criterion for the choice of leaders. "It is not a question of white or yellow," he kept saying. "It is a question of who is the best man for the position. He may not necessarily be a Chinese; an American might do better under certain circumstances. And as for the money that goes into the work—isn't it God's?"

Needless to say, Dr. K'ung's eye brightened when we got upon the subject of the Oberlin work at Taiku. "Why," said he, with a kind of prophetic passion, "ours is the only Christian institution in three provinces—thirty millions of people! What a task! what a chance!"

Finally we turned to his conversion to Christianity. "It seems unusual," we said, "for a direct descendant of Confucius, for family reasons if for no other, to become an open follower of Christ."

"Yes," he replied, "others have said the same, and for different reasons. Dr. Julius Kahn was actually disappointed when he learned that I was a Christian. He did not see how I could have done it. But I told him that it did not seem inconsistent to me. Confucius taught of God and love. I am following his command when I love God and my fellowmen—as I must do as a Christian.

"But you ask me how I was first drawn to Christ. It was through watching the life of those early missionaries in Shansi. I lived in a missionary's house and saw their way of sacrifice. And friend, the graves of your martyrs in our school compound—they speak a language that the Chinese understand."

OBERLIN-SHANSI BOYS MARCHING TO CHURCH

Dr. K'ung was in Boston in the interests of this institution. The "Oberlin-Shansi Schools" are independent of American Board control and support, but coöperate closely with the Shansi Mission in the development of trained Christian leaders for all walks of life.

PARTNERSHIP IN A WORLD ENTERPRISE

By CHARLES S. MILLS

Dr. Mills, as Chairman of the Promotional Council of the Commission on Missions, has written the following for both the "Missionary Herald" and the "American Missionary." His suggestions for the "strategy of the year" are as wise as they are timely.

AMERICAN MISSIONS, ALSO

THE World Enterprise includes the whole range of the united service of our churches at home and abroad. It is the privilege of every member to share in the partnership, and he is, therefore, vitally concerned in its purpose and program. In the Every Member Canvass, which ordinarily falls in December, he faces decision as to what his part shall be. The Promotional Council has, therefore, instructed its chairman to express at this time its conviction that compelling opportunities are before us, and to suggest the strategy for meeting them. While I alone am responsible for the analysis which follows, I believe it represents substantially the judgment of the officers and executive boards of our missionary societies.

THE INSPIRING OBJECTIVE

Fellowship in service is the "tie that binds" our churches together. No nobler definition of the purpose of the church has ever been framed than that adopted by the National Council at Kansas City as setting forth the things most surely believed among us: "We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood." Around this common objective our deepest loyalties and highest enthusiasms gather. "Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God."

THE EFFECTIVE INSTRUMENTS

Our missionary societies, springing from the faith of our fathers, come to us inspired by their hopes, empowered by their prayers, entrusted with their gifts. They are noble and effective instruments of world evangelization. They have all borne abundant fruit, and the service of some of them spans more than a century. With mankind today bound together by innumerable cogent and inescapable bonds, the harvest promises to exceed anything hitherto known. They are truly representative of our churches. From generation to generation they are shaped to meet changing conditions. Recently we have sought a way to unify promotional activities and simplify administrative organization. While some important technical considerations affecting corporate unity will necessarily take time, the major matter, a vital, coöperative union of all missionary interests, is an accomplished fact. It is already working happily, and will, without doubt, grow increasingly effective. The new order involves simplification of machinery, elimination of all offices and functions not essential to unified promotion, rigid economy so far as consistent with efficiency, distribution of responsibility through the state conferences, and development of lay initiative and leadership through regional committees.

THE STRATEGY OF THE YEAR

Three suggestions for the strategy of the year follow:—

1. THINK IN THE TERMS OF THE WHOLE PROGRAM:

The work is one. All the societies unite in the presentation of needs and achievements and opportunities. Their names blend in the composite whole. They are not rival competitors for favor, but partners in a common task. Even the distinction between home and foreign becomes faint since world vision is essential to inspire home effort, and the vigor of missions abroad depends directly upon the strength and vitality of the home base.

For convenience and clarity the World Enterprise is presented under three divisions: State, National, International.

The State Division covers those elements of the whole enterprise falling strictly within state boundaries, and for which the state conference assumes direct responsibility. This must neither be overlooked nor overemphasized. To fail at the door is to impoverish the more distant endeavor. To see chiefly what is near is to sap vitality from the motive to serve even the vicinage.

The National Division includes the building of America in the faith of the Gospel; the purifying of her life, social, economic, spiritual; the Christian nurture of her children; the education of the church in the knowledge of the truth; the maintenance of Christian schools and colleges; the exercise of the spirit of brotherhood toward the less privileged of her citizens; the development of an adequate leadership for

the church and the safeguarding of the interests of those who give their lives to the ministry.

The International Division includes the effort to share the Gospel with those who have not known the grace of God revealed in the face of Jesus Christ; the lifting of humanity out of the bondage of ignorance and superstition; the brotherly entrance of our fellowship into the wide problems of the relation of nation with nation; the cultivation of the international mind and the promotion everywhere of the fruits of the Spirit: justice, freedom, progress, and peace.

These three divisions are not presented as distinct from one another, but as component parts of the whole objective. They are not set forth in the name of separate societies, but as great, compelling causes upon which the welfare of humanity depends. Only as we see beyond our organizations, however beloved, clear through to the objective, will the sense of the world partnership grip the soul with power adequate to move it absorbingly and to inspire it to seize its opportunities.

2. Translate Gifts Into Concrete Work:

The Apportionment was devised in response to the demand that each church should know what might fairly be expected of it. It was a step forward, clarifying the business aspect of the mission to the world. But any method has its limitations, and there has come to be wide feeling that many of our people think of their part only as signature on the dotted line in carrying out an abstract program. So far as this is true, Christian benevolence loses its charm and becomes a machine process which cannot long command the heart.

Therefore, the Apportionment idea is now to be defined in concrete projects. Figures are to be translated into pieces of practical work, actually going forward. These will be assigned to such states as signify their readiness to accept them. A given state, for example, in addition to fostering the churches by fellowship and carrying forward other work within its own bounds, may take: a province in China and such a work of evangelization and education as that of Watts Pye in Shensi; a department of a college to be maintained in a section lacking power to finance it alone; a half-dozen preachers, equipped for social service, traversing the wide spaces of Montana; a school to be sustained among the Negroes of Alabama; a hospital to carry forward healing ministries in India; a university pastor to be empowered for service at a state institution; a score of ministers retired with honor, and as many widows, to be made free from the tragedy of unguarded age. The larger objectives will ordinarily be taken by the churches of the state collectively, and the lesser will be apportioned to such churches, or associations, as may desire them. A gift, instead of being a part of a general fund, will be translated into the flesh and blood of the messenger sent forth by it, or into the substance of work actually accomplished through it.

3. Visualize Actual Achievements:

What are the assets of the partnership? Let us hold in our consciousness that, in addition to thousands of native leaders, there are eight hundred directly from our churches preaching the Gospel and expressing it in varied forms of service overseas; double that number in the homeland, ministering in regions where resources are too meager for self-supporting churches; other hundreds giving their lives to emancipating and educating those who have been handicapped by racial prejudice; Christian colleges and schools, both in America and in lands afar, radiating light according to the high intellectual and spiritual traditions of our fellowship; scores of farms and agricultural experiment stations; plants for training in the industries and the art of home making; hospitals and social centers; productive financial foundations which already reach upwards of $30,000,000. Who can estimate the output from such resources in the World Enterprise under the inspiration of the Spirit empowering the work and the workmen?

Does the heart grow faint over the revolt of youth from old standards? Note five thousand picked young people gathered in summer conferences, gripped by spiritual ideals set forth by inspiring teachers, and going back to be veritable dynamos in their home churches. See scores dedicating their college vacation to the neediest places, organizing Bible schools, rallying the youth of the community, bringing new life to moribund churches, making flowers of faith bloom afresh. Behold likewise, among thousands of students in our tax-supported institutions, our messengers, leading the student to put his life where it shall do greatest service for the Kingdom of God.

What are we accomplishing? Think of the untold values of six decades of devotion to the uplift of the Negro and the maintenance of schools in which leaders of the race have been fashioned and from whose doors go forth those who shall train children for Christian citizenship. See our representatives disarming prejudice among the Mexicans, helping to bring to an end that border warfare of which fresh, unsavory chapters have so recently been reported. Our Rio Grande Institute at Albuquerque and lesser schools in the Southwest are worth more than forts and troops. All over the world our messengers are a glorious investment for international good will. In caliber they rank among the noblest. They are fit to stand before kings. They are apostles of peace. The confidence they establish in the soundness of our purpose for human welfare is an asset of the first order. Think of the potentialities of their service illustrated by such recent incidents as these:—

A valuable plot of land in Sofia given by the government to the Woman's Board of Missions for a social center, and 1,000,000 running feet of timber for the projected Sofia College; in China, Watts Pye, a few months before he was called from his apostolic labors by death, greeted by an assembly of five

thousand, including government officials, imploring the extension of missionary enterprise for the sake of its by-products, through inspiring the people to clear the country of bandits, emancipate women from the torture of foot binding, build roads, promote self-government, etc.; in Japan, large personal gifts by the Emperor to distinctly Christian institutions; the request of the Mayor of Tokyo that the Bible should be taught in high schools, and at Christmastide street car transfers inscribed with the phrase, "Peace on earth, good will toward men." The Greek government, after a century of opposition to the circulation of the Bible in the tongue of the common people, changes its constitution to welcome Anatolia College to Salonica. Hospitals under our Foreign Boards treat one thousand one hundred cases a day. If funds permitted they could be quadrupled, and all would be full of patients from lands now inadequately furnished with representatives of modern surgery. These are only way marks in the constant progress of the work at home and abroad.

THE OPEN DOOR

The finest heritage from the fathers was their conception of the World Enterprise and their life devotion to its accomplishment. To us come opportunities of which they never dreamed. Resources have marvelously multiplied. Doors, then closed, have been opened. We may go where we will with the Gospel. Who may not covet the opportunity of putting his life into the world partnership? Whatever is given to God is multiplied under His hand as seed in harvest. Results outrun those of any earlier era. They are proportioned to the willingness of the Christian under the continued guidance of the Spirit to "work and pray for the transformation of the world into the Kingdom of God."

THE WORLD WINDOW

By C. H. P.

Spiritual Awakening in England

Dr. Charles Brown, of England, states that probably more applications for admission to the theological colleges belonging to the Congregational and Baptist churches have been declined this year than any year since before the War. He considers it to be one of the hopeful signs of the times that so many young Free Churchmen are turning their thoughts towards the Christian ministry. He says, "I understand that the quality of the men offering is distinctly superior to that of those offering in the years immediately after the War." It appears that many applications were declined for lack of room. So far as the Baptists are concerned, there are vacancies in the colleges for forty new students, and for these vacancies there were 157 applicants. "I imagine," says Dr. Brown, "that matters are much the same in the Congregational Church. Fifteen men applied for admission to Bristol College, and only five could be admitted."

Turkey Favors Latin Characters

It is difficult to keep up with the current of events in Turkey relating to the westernization of that nation. According to a correspondent of the Chicago *Tribune*, the Congress of Turkology held recently at Baku passed a resolution to supersede Arabic by Latin in the writing of Turki languages in the Trans-Caucasian Republics. It is stated that to some extent the hands of the Turks were forced by the action of the Russian Bolshevists, who started in February a Turco-Tartar paper, *Yeni Yol* (New Way), printed in Latin characters. It was obvious that the Angora Government could not allow Moscow to gain the advantage of anticipating them in this respect. It appears to be the ultimate purpose of the Angora authorities to supplant the Arabic characters by the Latin in all parts of the country. The principal advantages claimed for the adoption of the same type of lettering as is used by the rest of the civilized world are stated by advocates of the measure to be:—

1. Alphabetic simplification and reduction of the number of letters.
2. Increased facility of typographic composition.
3. An end of spelling troubles.
4. Facilitation for the learning of Turkish, both by Turks and foreigners, and the development of Turkish as a commercial language.

Rejoicing in Tribulation in China

Rev. Karl W. Scheufler, a missionary of the Methodist Episcopal Church in Fukien, China, writes: "I often find myself rejoicing that the anti-Christian and anti-foreign movements found birth. A few of the blessings from them seem to be that the foreign missionary is finding out that many of the native pastors can shoulder much more responsibility than we ever thought they could; the Chinese, Christians and non-Christians alike, are beginning to understand the foreign missionary and the foreign business man, and are giving them more credit for good intentions and purposes than they have done before, and are seeing their shortcomings in a more unprejudiced light; as a result of this there is a deeper and firmer friendship growing up between the missionaries and the Chinese Christians than has existed for some time; we have

again been taught the lesson of the Boxer Rebellion, namely, that in spite of the tens and hundreds who fell away from the church in times of trouble, there are hundreds of thousands left who will undergo persecution for their faith; and it seems also that the devolution of Christian missions has at last started, or at least is nearer starting, than ever before."

Literary Activity in Japan

The *Japan Times* says that last March 3,114 popular periodicals were published in Japan. The numbers of those dealing with certain subjects are given as follows: General Literature, 710; Religion, 212; Hygiene, 169; Agriculture and Fisheries, 124; Games and Hobbies, 115; Social Subjects, 99; Children's Magazines, 61; Business and Economics, 44. In addition to these popular periodicals there are about six thousand which contain articles and reports on current politics.

Indian Mothers Dope Their Babies

Modern industrial developments have resulted in many Indian women employed in mills giving their babies opium to keep them quiet while the mothers are at work. The question of securing preventive legislation has been discussed by the Bombay Municipal Corporation. With a few dissenters it adopted the report of the Medical Relief Committee, which states that such legislation "would be premature in the present state of public opinion among the people concerned, and would be resented as an unnecessary interference with a prevailing practice which would deprive them of the opportunity of earning their daily bread." The report recommends efforts to educate public opinion and the encouragement of the agencies trying to bring about better sanitation and living conditions in Bombay. We suggest that the missions might well provide *crèches* for their babies. They will doubtless reply: "Send us the money."

The Butter Way

Annually there is held at a lamasery in Kumbum, near the borders of Tibet, a Butter Festival, which has some novel features. It is visited by tens of thousands of people coming from Mongolia, Manchuria, Lhasa, and other places near and far. Months have been spent in molding and coloring the butter. According to the *North China Herald*, "Figures are made to represent many Asiatic nations with distinctive physiognomy, costumes, and scenes. Year by year the pieces vary; but persons, places, animals, flowers, views, lamaseries, battles, hunting, nomadic life, and even locomotives are represented. All these things are modeled in butter, on the form of bas-reliefs, beautifully colored, and very true to life. Some of the bas-reliefs are as high as twenty to thirty feet, having hundreds of figures in them of all sizes and descriptions from elephants to a little mouse. . . . Every piece is lit up by hundreds and thousands of little butter lamps, and, as the evening wears on, the heat of the lamp leaves its mark, for the butter starts melting. At midnight all is again taken down, the butter being thrown together in a confused heap, some of it being kept in some dark cell for the foundation of another year's figures, and some being thrown away into a near ravine for the dogs, wolves, and ravens to devour." "One asks," says the editor, " 'Why such trouble for a single evening?' The answer comes back from the Tibetans themselves: 'Not only to accumulate merit, but to get the praise and favor of Buddha Gautama, who sees and knows all that is going on.' "

A Christian Brotherhood of Buddhist Monks

Feeling that there was much in Buddhism that might serve as a tutor to lead men towards Christ, Rev. K. L. Reichelt has cultivated an acquaintance with a number of monks, and in 1920 organized some of them as a Christian Brotherhood. Each member takes the following vows:—

1. I promise before the Almighty and Omniscient God that I of my whole heart surrender myself to the true Trinity, God the Father, the Son, and the Holy Spirit. I will of my whole heart have faith in Jesus Christ as the Saviour of the world, who gives completion to the profoundest and best objects of the Higher Buddhism. I will live in this faith now and ever after.

2. I promise solemnly before God, with my whole heart, to devote myself to the study of the true doctrine, and break wholly with the evil manners of the world, and show forth in my public and private life that I am truly united with Christ.

3. I promise that I in every respect will try so to educate myself that I can be of use in the work of God on earth. I will with undivided heart devote myself to the great work, to lead my brethren in the Buddhist Association forward to the understanding of Christ as the only One who gives completion to the highest and profoundest ideas of Higher Buddhism.

4. I promise that until my last hour I will so work that out from our Christian Brotherhood may grow forth a strong Church of Christ among the Buddhists. I will not permit any evil thing to grow in my heart which could split the brotherhood, but always try to promote the progress of every member in the knowledge of the holy obligations laid down in these vows and our constitution.

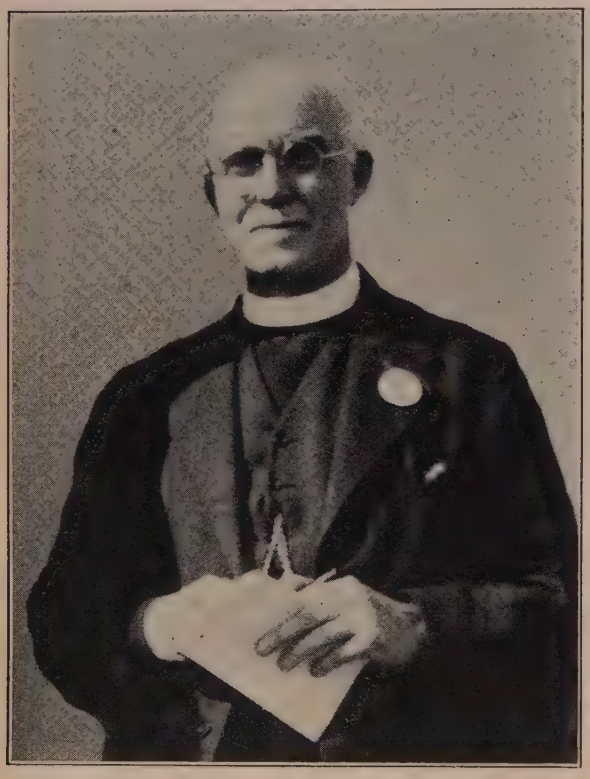
A Health Committee

The less spectacular benefits accruing from the activities of the League of Nations were indicated by the agenda paper of its Health Committee. These include the tabulation of epidemicological information; a health bureau for the West Coast of Africa; and inquiry into cause and treatment of malaria and sleeping sickness; besides collation of national researches into the distribution and frequency of cancer.

A FLASHLIGHT ON LE ZOUTE

An international and interdenominational Conference on Africa has just been concluded at Le Zoute, Belgium. The following is a light touch that may stimulate an interest in a report of the findings that we hope to print later. It is taken from a letter of one of the "observers."

SUCH a mixture of costume, race, and ideas Le Zoute had never seen! From the long, black gowns of the Community of the Resurrection to the dapper gray suit of Jesse Jones, all styles are here. Some cut off their top hair and leave their beards—leave them to grow as they will,



THE CHAIRMAN: DONALD FRASER, D.D.

Secretary, United Free Church of Scotland Foreign Missionary Committee and formerly missionary in Nyasaland. For over thirty years an outstanding character in mission work for Africa.

I mean; and some seem to prefer the imitation of the African bush on top. The rotund form and ebony black of John Dube contrasts well with the cadaverous frame of Sir Frederick Lugarde. Some think African and some think Afrikanse, but the dominating expression of thought is in Scotch, or its American and English dialects. Britannia ruled the waves of oratory and passion in the dance hall of the Hotel du Zoute, where most of the sessions were held. They say that Donald Fraser, the presiding genius of the meetings, asked to have his room changed after he had entered it, because of the inscription on the wash basin which swung on a central pivot, "Tip the basin"! All the speeches thus far made have been in English—eighty of them by those to whom the language was native, and about twenty-two or twenty-three by those to whom it was an acquired tongue. British and Belgian Government officials have participated most helpfully. General Meulemeester and Baron van Dubbledam have queer names!

This has been a notable conference in its personnel. Of course Oldham and Fraser, Westermann and Loram, and our own Willoughby and Jesse Jones have been leaders. But Basil Mathews, Constance Padwick, and Jean Mackenzie have been here as writers; Sir Frederick Lugard, Denham, Colonial Secretary of Kenya, the Ex-Governor of the Congo, and a number of other British and Continental officials have helped on Government relations; Canon Anson Phelps Stokes, Drs. Sage, Dillard, and Outhwaite have represented some of the big funds; and Braga, of Brazil, and Zwemer have brought helpful suggestions from outside Africa altogether.

The native Africans have been very few, as would be supposed—about half a dozen, I think, and then there have been some twenty American Negroes to furnish the rest of the color. The distance from Africa and the absence of Africans has tended to keep the discussions in the realm of theory. Certain familiar topics have been barely mentioned, or omitted altogether, such as the unoccupied areas, the rum traffic, idolatry and fetish worship, converts and backsliders. Coöperation has been stressed constantly, but without much reference to interde-

PROF. D. WESTERMANN, PH.D., J. H. OLDHAM

Professor Westermann is director of the International Institute of African Languages and Cultures and consultative member of the Conference; Mr. Oldham is Secretary of the International Missionary Council and ranks among the greatest living authorities on missions.

REV. G. CALLAWAY, S.S.J.E., MISS GRACE GOLLOCK

Mr. Callaway was a delegate for the Society for the Propagation of the Gospel in Foreign Parts; Miss Gollock is the able editor of the "International Review of Missions," the leading missionary publication of the world.

nominational comity in its practical bearings. The study of the African's past, including language and social customs, has been dwelt on very constantly; in fact it has almost seemed as though the greatest failure of our work would appear to be that we have led the heathen away from heathenism! One whole afternoon was given to a minute description of the "Initiatory Rites" which Canon Lucas, of the Universities Mission, has devised to take the place of the horribly offensive heathen rites which prevail in many parts of the continent.

A most practical and welcome emphasis was placed on health and its preservation, rather than on disease and its cure. "This is not the job of the doctor; it is the job of the school." "We must work for a healthier Africa; not for third-class Europeans, but for first-class Africans."

Tangible results of a conference like this are always hard to tabulate. There will be resolutions on cöoperation, land tenure, labor, language, education, the native church, etc. These will be ideal, theoretical, and there will be mutterings and grumblings of dissent from old-fashioned and experienced missionaries. British Colonial policy has been much praised, and doubtless will reciprocate by coöperating even further with missions. The newly formed International Institute of African Languages and Cultures was heralded, and may, perhaps, prove really helpful in some ways. The missionary representation, however, on the group which is forming it is very small.

THREE OF THE MIGHTY

Left to right: Jesse T. Jones, Ph.D., director, Phelps-Stokes Fund, New York; J. H. Dillard, D.D., president, Slater and Jeanes Funds, New York; and C. T. Loram, LL.B., Ph.D., Commissioner for Native Affairs, Union of South Africa. All consultative members of the Conference.

One thing which has become very evident during the discussions is that we are sharply divided

IMPORTANT FIGURES AT LE ZOUTE

Left to right: Prof. W. M. Macmillan, Witwatersrand University; Rt. Hon. Sir F. D. Lugard, K.C.M.G.; Lady Lugard, D.B.E. This group were consultative members of the Conference.

into two camps on two forks of the same question. The Latins, for the most part, pride themselves on the fact that they are color-blind; the French would make of the African a good Frenchman; the feeble voice of the Portuguese minister was heard one evening, and he declared the Portuguese did not distinguish between white and black in their Colonies, etc. On the other hand the Anglo Saxons, perhaps the Nordics generally, urge that we should not try to make the black man a poor imitation of a white, but we should develop him as a black native. The other fork of the same question transfixes the language question. "The only road to the African's soul is through his native tongue," proclaims Jesse Jones. With him agree Westermann and Oldham. "The only possible way of opening the riches of a Christian civilization to the hundreds of tribes of Africa is by teaching them a language which has a literature," say the other group with equal reason and equal emphasis. Ideally the Nordics are right, but practically the Latins are rapidly erasing race differences together with native languages. But this is a theoretic gathering away from the soil of Africa and dominated by the British, so it will probably be heralded as having discovered the true African!

The wittiest, most oratorical, and, perhaps, the most valuable address of the conference was given last night by a Belgian Jew, M. Louis Francke! Most of the longer contributions were printed in advance in the *International Review*, and not read at all. The method of the conference was open discussion rather than stated address. Today is a day of quiet, and tomorrow we shall try to adopt some conclusions. Then the scatteration in all directions begins.

ISLAM A SPIRITUAL PROBLEM

By FRED FIELD GOODSELL

The leader of the Board's forces in Turkey has written the October "Envelope Series," which is now ready for distribution. We quote here just enough, we hope, to stimulate a desire to go further into the subject of "confronting Moslems with Jesus Christ," one of the most pressing calls of the day.

ISLAM is a spiritual problem even to itself. For instance, I pick up the issue for July 23, 1926, of the *Hakkimiyet-i-Miliye*, a daily paper published in Angora, the capital of Turkey. The teachers of the country have been meeting in conference. The keen, able editorial writer has been outwardly aware of their presence, but still more deeply aware of their real problems as teachers of the youth of Turkey today. He writes most incisively and yet most sympathetically concerning "The Moral Struggle." In pointing out the contrast between the old despotic *régime* and the republican order, he says that whereas the Sultanate regarded education as a danger to the power of the State, the Republic is based upon intellect and character. Many nations through century-long struggles have fought their way from despotism to democracy, but the Turkish nation today is trying to bridge this gap in fifteen or twenty years. The Revolution of 1909 in Turkey failed primarily because of ignorance and a lack of a keen national consciousness. The Turkish people today have accepted the most modern European system of government with its institutions, its laws, its principles, its education, and its customs. This system can endure only on two conditions: thorough administrative reforms and popular education. And then follow these two significant paragraphs:—

> "In the Teachers' Congress we greatly desired that not only general and theoretical questions pertaining to the teaching profession should be discussed, but that our present moral and educational deficiencies should be dealt with frankly and fearlessly. Unfortunately, the most important of these deficiencies is our lack of patience to admit and to consider our deficiencies.
>
> "Whatever the faults of the present generation, our first business is to find ways and means of preventing the fixing of our own faults in our children. Let us not deny the fact that we have some fundamental faults. If because of easy-going tolerance these faults pass from generation to generation as a moral inheritance, it cannot be asserted that the Republic rests upon a sound foundation."

Here is Moslem culture aware of moral peril. Here is real though modest acknowledgment of moral failure in the past and a sense of moral responsibility for the future. Here is the cry of the human heart for something which can satisfy a vaguely sensed need of spiritual regeneration.

We desire for our Moslem friends a spiritual experience which shall open their spiritual eyes and unstop their spiritual ears; an experience which shall put them into possession of Jesus' thought of God, His outlook upon life, His estimate of human personality, and His idea of human destiny; an experience through which they shall come to be new creatures in Christ Jesus. We believe that they are capable of sharing such an experience, and that they will find it adequate not only to set them upon the highway of noble individual and national character, but also to sustain them morally in the conflict into which the multiplying contacts with degrading aspects of Western life are rapidly thrusting them. We believe that Jesus is their only hope.

WHY MOSLEMS DO NOT KNOW CHRIST

Fundamentally there are three reasons why hitherto so few Moslems have come to share our experience of Christ. First, throughout their history they have been rigid and aggressive religionists, the most aggressive and militaristic of all religious people. Second, from the very beginning the examples of Christ's way of life which they had before them were so repellent as to widen the breach rather than to bridge it. In a real sense it may be said that Islam is a Christian heresy which has based its appeal to religious minds on its protests against paganism in the Christian life and worship of its day. Third, the Christian churches of the world have never seriously undertaken the task of evangelizing Moslem peoples.

Christ's way of life in Moslem lands has never won multitudes because it has never been lived among them on a noble scale over a considerable period of time. Christ's word stands, "And I if I be lifted up will draw all men unto me." Christ in his beauty and power has only begun to be lifted up in Moslem lands. We must rise in our missionary undertakings among Moslems to the plane of thinking and service in which all Christians, East and West, shall manifest and rely upon the radiance and winsomeness of Christ-like living. This alone can reveal to Moslems the aridity of their spiritual lives and the possibilities of abundant life in Christ.

YET SOME ADVANCE HAS BEEN MADE

The Congregational Churches of the United States have been vitally related to the cause of Christ in the Near East for more than a century. The most careful scrutiny of the record of the men and the women who have served in the Moslem areas reveals a steady emphasis in personal and institutional work upon life rather than upon liturgy, upon character rather than upon creed. Through the decades there has been an undertone of realization that the great need of the ancient Christian churches and the Moslems alike has been an interpretation of religion in terms of life and character rather than in forms and ceremonies. Broadly speaking, two great results have been achieved. First, the Oriental Christian churches have caught a new vision of apostolic Christianity. One may approve or disapprove of the formation and development of separate evangelical groups at the expense of the mother churches. It was not the intention or desire of the American missionaries to bring about this result. It was a case of the new wine breaking the old wineskins. With the evangelical churches also, as in the West so in the East, there is no guarantee against stagnation and formalism except that of ever-renewed vital Christian experience from generation to generation. As a whole, these groups of evangelical Christians have been steadily true to the faith of their fathers, who were willing to sacrifice immediate communal welfare for intellectual freedom and other spiritual realities. Today no one can question the vitality of the Christian witness of these scattered through vibrant evangelical churches.

IN SPIRITUAL DISCRIMINATION

This suggests the second outstanding result of the first century of American Board activity in the Near East. The Moslem has been forced to reckon with a religious interpretation of life in which character counts for more than conformity. This is what is meant by the following sentence from a recent statement from Turkey:—

> "Turks, constituting the most compact and virile Moslem nation, have established for American Missions in the Near East a credit balance of good will and confidence grounded on one hundred years of observation."

This sentence suggests such familiar facts as the willingness of Turkish officials in the earlier years to accept the word of a Protestant Christian at its face value without an oath. It suggests the high degree of confidence which the Turkish merchant or landowner has always had in dealing with American missionaries in business matters. It suggests such stories as are still reported regarding the integrity of certain Armenian young men in American schools who refused during the Great War, even at the cost of their lives, to act a lie. Here we are dealing with something that touches life with transforming moral power, something new to the observant Moslem. The tragic thing is that the Moslem Turk, owing to an almost century-long tyrannical *régime* of government, has been compelled to be an "observer." He has been prevented in large measure from responding as he would have liked to the opportunities before him in the schools and hospitals and other community enterprises organized and nurtured by the American Board missionaries. But he has been "observing" and he now trusts his eyes. He can and he does discriminate between a political and a spiritual type of the Christian faith. He does not know its full implications, but he comes to the American missionary with such remarks as that of the young Moslem who said:—

"I want to become a member of your organization. I want to be an American."

"But we have no organization," the missionary replied. "On the other hand, if you are really interested in going to America or in becoming an American, you must go to see the American Consul. I am not concerned with such matters."

"No, you don't understand me. I want to join your group. I want to become an American in spirit. I don't want to change my faith, nor my customs, nor my family, nor my country, but I want to have the opportunity of associating with you and your friends and really becoming an American in character."

Needless to say the missionary was somewhat taken aback. He hesitated for an answer. His Turkish friend took the opportunity to open his heart further and said:—

Concluded on page 455

MORNING WORSHIP AT YODOGAWA NEIGHBORHOOD HOUSE, OSAKA

The head of the Sunday school is leading the singing. At his side, on the large sheet of paper, the words of the hymn are written in simple Japanese syllables. The children delight in singing together, and almost "shake the rafters."

OSAKA'S NEIGHBORHOOD HOUSE ALREADY CROWDED

A First Hand Story from Our Workers

Last February's "Missionary Herald" contained the story of the opening of Yodogawa House, our social-evangelistic plant in one of the poorest quarters of Osaka, the city sometimes called "the Pittsburgh of Japan." Much careful planning, minute attention to detail in building and furnishing had gone into the construction of the house. The choice of workers had been made with even more thought and prayer. The article herewith is from a report sent to the Board by Miss Cary and Mr. Moran after about six months of service.

IT has been gratifying and encouraging to us to find how heartily the Kumiai Christians in Osaka have stood back of us in our enterprise. The women's societies of the Kumiai churches have on more than one occasion given unstintedly of strength and time to aid us. A group of prominent Osaka business men, even though under extreme pressure of work, have consented to become a Committee of Advice and Help for us. And the more work they do, and the more time they give, the more interested they seem to become. The Chairman of this Committee, a prominent lawyer in Osaka, day after day has gone out interviewing people on business for our plant. One day he said to me very simply, "It's God's work, so why shouldn't I be willing to exert myself for the Yodogawa Neighborhood House?"

A mere list of the different types of work that we are doing would not make interesting reading, but a visit to any of our meetings or club groups would soon give the feeling of a definite spirit that our plant strives to create. This might be expressed by the word "homelike." The laborers in Japan have their rest days largely on the first and fifteenth of each month. Accordingly on the evenings of the first and fifteenth we keep "open house" for all grown-ups of the neighborhood who are free on those days. It is one of our rules that on these nights the entire staff must be present, mingling

FLOWER DAY AT THE NEIGHBORHOOD HOUSE SUNDAY SCHOOL

The picture shows the children presenting a pageant. After the morning service the children, in groups under the leadership of the teachers, go to various homes where there are sick, and to hospitals, taking with them the flowers of the day and leaving a cheering message.

with the people, and all being one. One evening we play group games and do folk dancing; another evening we have games such as chess, checkers, crokinole, caroms, ping pong, etc.; still another night we have amateur vaudeville, the people themselves being the performers, and the fun and laughter is 100 per cent. Then again, we have a moving picture show or professional entertainers. The program may be varied, but the real nature of the meeting is the same: it is a neighborhood family group.

CREATING A HOMEY ATMOSPHERE

The writer was recently talking to two city officials, one of them head of the Social Service department of the city. I told him the nature of these meetings—how all the staff must be on hand; how some were out at the entrance, bowing and welcoming the people in (telling them they were "honorably welcome"); how we played and laughed and performed with them all through the evening; and how at the end the staff were again at the door, bowing and bidding them farewell, and telling them that we were honored by their presence (according to Japanese idiom), and that they must come often. The officials were much impressed, and said to each other, "That's where they have the advantage; the *City* cannot do that kind of intimate work in its social enterprises."

Right here is the big contribution for the Christian social worker, and incidentally for the missionary in this kind of work. The city enterprises, with their financial backing, can do relief and other work, where the personal touch is not so essential, such as in employment bureaus, dental and health clinics, money lending, industrial work, night classes, etc. But where the predominantly important feature is the type of personnel, the plant with the Christian workers can do an intimate type of family aid, of visiting, and wholesome recreative activities, that the more official plant cannot hope to imitate.

The number of applications to our kindergarten far exceeds our capacity to take care of them, and we admit only seventy. This gives us a vital point of contact with the mothers of the neighborhood. And what with regular meetings for these kindergarten mothers, and a sewing class for them, the kindergarten proves more than simply a lower grade of primary school, as it were. On account of the great demand for entrance to the kindergarten, we are starting a semi-kindergarten, meeting one afternoon a week, and admitting fifty children, in order to gain further contacts with the families of the neighborhood.

OUR CLUB LIFE

Our club work at present consists of four clubs: a boys', a young girls', an older girls', and a young men's. And it has been all along an inspiration and a joy to see how enthusiastic these young people are, how they plan their meetings, have rules, dues, and most worth-while programs, on their own initiative. They have impressive initiation ceremonies, and no club is at all afraid of religion or of Christianity. We of the West, with our peculiar prejudice and background, particularly our young men, are so afraid of a little religion and of being thought "pious"! Just the night previous to the writing of this report, the young men's society held its regular bi-monthly meeting. The closing hour was folk dancing, and a rollicking, strenuous time it was, immensely enjoyed by all. As the last dance was mastered and the closing time came, all those young men naturally and simply formed a large, loose circle, and while still panting and perspiring from the folk dancing, a hymn was sung and a brief prayer was made by one of the young men, thanking God for a good evening and for a suitable place for having such a time. Almost none of these men are Christians, but they are all interested in Christianity, and before long probably three-fourths of them will be Christians. And the same thing holds true of the other clubs.

WHERE OUR PEOPLE COME FROM

It would be hard to classify the types of people that come to our plant. Some are laborers, some are students, some are apprentices, some are small shopkeepers, some are telephone girls. Most of them are of the upper lower class, and the lower middle class. Most of the people come from the immediate neighborhood, for that is the kind of work we desire to do—neighborhood work. The best-dressed girl that comes to our plant—quite a belle, with beautiful silk kimono far superior in "style" to the ordinary girl of the neighborhood—comes from quite a long distance off, and mingles with the "hoi polloi" naturally and unaffectedly, because she likes the homey atmosphere of our place. One of the people of the neighborhood told one of our visitors, "If we go to the ordinary places for amusement or social gatherings, we are apt to be looked down upon; when we go to the Zenrinkan (Neighborhood House) we are all equal, and that is why we like to go."

Space forbids more than mention of activities such as the reading room, with special hours for little people and older people; of the playground, with its supervised group games; of a knitting class gotten up by a group of people themselves, hiring their own teacher, and each putting in enough to

THE AFTERNOON IN THE READING ROOM

Because of the already crowded conditions at Yodogawa House only the smaller children are admitted to the reading room in the afternoons. In the evenings grown-ups and larger children are welcomed.

THE ROOF PLAYGROUND AT YODOGAWA HOUSE
Members of a Young Men's Club are having an evening meeting. They are practicing folk dances

defray the expenses, but under our general supervision; of the visitation and consultation.

One of the things in which we take most pride is the way the large kindergarten room is cleaned up after meetings. Owing to our type of architecture, it is necessary for us to use our kindergarten suite in the evening for meetings for grown-ups, moving in folding chairs for that purpose. When a meeting is over, instead of leaving all the straightening up to the janitor alone, which is really his duty, it is inspiring to see parts of the audience, young and old, men and women, seize brooms and mops and begin cleaning up and putting the chairs in place for the kindergarten the next morning. This is a striking illustration of the attitude of the people of the neighborhood; they wish to be helpful, for they consider the Neighborhood House as *their* place of assembly and recreation.

A WAITING LIST FOR SUNDAY SCHOOL

Contrary to what we thought would be the case, our religious work is even more successful than our purely "social" work. Our Sunday school has about two hundred children and is limited only by the size of the building. Any children entering the Sunday school must fill out a regular application blank, get their parents' approval and signature, and wait their turn. In fact, even in the few months of our existence we have outgrown our building, so far as the Sunday school is concerned, and are compelled to have the kindergarten section of the school on Saturday. We recently heard of a very earnest and able Christian young man who was willing to come to us and teach in our Sunday school, but we could not take him, as we have not space enough for any more classes.

SUNDAY NIGHTS

Every Sunday night we have a preaching service, or what might more aptly be termed a Bible reading. When our plant first opened, it being in a neighborhood where practically no Christian work had ever been done (except in our preliminary Sunday school), and where what religion there was was Buddhism, we wondered how rapidly we could start distinctly religious services. We did not wish to embarrass our chances for the future by unduly arousing prejudice at first. But soon we put out a notice that on Sunday evening there would be a "talk"—that was all, no mention of what kind of a talk. Four or five people came to our club room, where a good, practical, religious talk was given. The next Sunday we repeated the experiment, and those who had come the first time liked it so well that they brought others. There was an attendance of about one dozen. Each time the audience grew, and we then and there began putting out notices that a talk on Christianity would be given. When the attendance reached thirty, we gave up the use of the club room, and have since used the large kindergarten room, which had always been our plan and hope. Now the attendance averages sixty and seventy interested listeners and has become one of the most important features of our work. This group will be the nucleus of a Christian church which we expect to organize, and will become one of the regular Kumiai churches of the city, and primarily a neighborhood church.

THE MODERN SEVENTY TALK IT OVER

By HENRY SMITH LEIPER

An account of the recent meeting of students, foreign and otherwise, at Princeton. The writer, as our readers so well know, is the Associate Secretary of the American Missionary Association and the editor of the "Potter's Wheel." He served under the Board in North China, 1918-1922, and before that was a Secretary of the Student Volunteer Movement.

ENOUGH has been published concerning the newer developments in Christian student life to acquaint readers of missionary news with the character of such conferences as are now being held from time to time of students, by students, and for students. Breaking away from the old line conference, with its list of experienced speakers, who were supposed to impart information in large chunks and fan enthusiasm to white heat in a few tense days, the students have worked out a type of conference which they feel meets their needs more satisfactorily.

Their main reliance is upon the discussion method; carefully prepared outlines having been circulated among delegates months before they come together. When this kind of gathering first became popular, about three years ago, students were apt to exclude all adults. It was natural enough. For a long time they had been talked at and lectured to, with only perfunctory opportunities to ask questions and to discuss.

Last year's famous conference at Evanston, when 300 unwillingly mute secretaries and adult Christian leaders sat in the galleries and looked on, marked the extreme development of "youth only" at the bat. This year, growing out of the Evanston Interdenominational Conference, a series was planned with certain modifications. A few experienced secretaries and pastors and professors were invited to attend, and given all the privileges of active delegates. The natural and inevitable mistakes of fact which creep into any discussion can, with such a set-up, be minimized. Add to that the selection of a discussion leader with training and experience, and you have a fine technique which ought to produce results.

The conference a few weeks ago at Princeton Seminary, on the problem of advancing Christianity in all the nations bordering on the Pacific, proved that this method is fruitful. Incidentally, the heart of a Judson, a Parker, a Martyn, or any other of the pioneers who first took Christianity to the Orient, would have been enlarged with almost incredulous delight at the evidence which that conference presented of the degree of success attained by the movement to which they gave their lives. The chairman of the conference was a Korean; much important presentation of material was by Chinese and Japanese students; while the students from India made notably rich additions to the discussion of difficult questions. Early American Board heroes, if present in spirit, must have rejoiced to see there among the fourscore students the children and grandchildren—in some cases the great-grandchildren—of their own earliest converts. Sons and daughters were there, too, from the homes of modern American Boarders in many lands, and the daughter of at least one Secretary was active in the meetings. Indeed, as I looked around and noted who was who, I came to the conclusion that there were more Orientals there representing the product of American Board activity than could be credited to any other single agency.

A further notable fact about this group was that probably ninety per cent of the delegates, whether Oriental or Occidental, are some day to be leaders in the developing Christian civilizations (Please note the "s"!) of both hemispheres. A great many of them are graduate students, and already in professional training for the universities, the schools, and the churches, upon which devolves the leadership of tomorrow.

TWO FEATURES OF SPECIAL INTEREST

I have already outlined in some detail the program followed in a report made to *The Congregationalist*. Space here forbids mention of more than one or two particularly interesting features of the discussions. But these are enough out of line with the commonplace to make them worthy of our attention.

First on the program, and possibly in significance, came a new approach to the question, "What is our distinctive Christian message, and what fundamental human resistance must be overcome in order that it may be received and applied?" Prof. Bruce Curry, formerly of the Biblical Seminary, now of Union Seminary, helped the conference to think its way into this matter with very fruitful results. He took the Cæsarea Philippi narrative and helped the group to analyze it. He did not indicate the objective he had in mind, but sought to have us answer two questions in the light of the Bible narrative. First: What kept the disciples and others of that day from accepting Jesus' Way of Life? Secondly: What is there about that which Jesus gives which no other religious leader of history can supply? Remember that before this the group had listened to a careful presentation by the representatives of each race and nationality around the Pacific basin of the essentials in the culture of each. Remember that many of those who were taking part in the discussion had come out of other faiths and knew the best as well as the worst in them.

Here is the list of answers made to his first question: Paramount interest in self; materialism in aim; reluctance of professing followers to face major sins, like war, race injustice, industrial wrongs, class discrimination; the fear of being in the minority; the tendency of the Church to save

itself; widespread ignorance of what Jesus was and is and what he taught; trust in the efficacy of crying "Lord, Lord," rather than in the doing of His will; conviction that Jesus' way will not work; the feeling that Jesus is no longer necessary; the fear that civilization would commit suicide by taking Him in earnest; difficulties created by modern science and philosophy; trust in authority; intellectual pride; and the suspicion that Jesus is too much of a radical.

And this is the list of needs which can be met, so the group thought, by Jesus preëminently: The need for understanding of the meaning of suffering and the cross in human life; for love and universal human fellowship; for a means of getting away from people to God; for satisfactorily finding God Himself; for a central dynamic and unifying force in life; for salvation from sin; for justice and high-mindedness; for educated good will; for courage to face the "truth"—scientific and historical facts; for self-sacrifice in service; for an ideal of human character; for a sense of the on-going and eternal quality in life; for the mystical elements in religious experience.

Following this part of the program came reports from each race group present—more accurately each national group—concerning the way in which its own nation could further the world advance of the fellowship of Jesus. Readers of the *Missionary Herald* will be interested in knowing that the daughter of Dr. Alden Clark was selected by the American students to summarize their discussion of this question. The list of suggestions made by the various groups is too long and elaborate for inclusion here; but when the answers given were correlated and analyzed by an Indian philosopher, Dr. J. J. Cornelius, and presented to the committee of the whole, there was much worth long pondering. Prominent in the thought of all was the conviction that we need a new earnestness and reality in individual religion all over the world. As the Bishop of Salisbury said recently, the case is hopeless unless the Christians of the world and their churches become more Christlike.

How should that patent need be recognized in the missionary enterprise of tomorrow? To that question the conference devoted almost three days of very sane and thoughtful discussion under the direction of Dr. D. J. Fleming of Union Seminary, whose recent book, "Whither Bound in Missions," ought, by the way, to be in the library of every Christian interested in the world-advance of the Kingdom. The answers given were many; but certain things stand out. Simple human service must receive even more emphasis than in the past; less stress should be put on organization, more on life; the Western Christian must make it clear that he is not a willing part of an imperialistic system; much more teaching should center in the Cross; we must find a way to lift the churches above denominationalism (How often we hear that nowadays, and how little really serious constructive effort we make to do the "lifting"!); nationalism must be put in a lower place, even if it should mean having all missionaries commissioned by a world body which would not have any marked national character; a research body of representatives of every land should determine the needs of various countries impartially; the spirit of sharing, mutuality, and coöperation should be carefully cultivated. Do these things, said the students, as in some measure they are already being done, and the advance of Christianity will be much more rapid in every land.

A RARE INTERCHANGE OF CRITICISM

Toward the end of the conference, when the students had gotten pretty well acquainted, there took place a remarkable interchange of criticism such as I have never before witnessed in any similar group anywhere. Oriental students told Occidentals how they felt about a great many things. Occidentals replied with counter-criticisms. It was all in the best possible spirit. Sharp differences were brought out. But the frankness of the discussion and the atmosphere of trust and confidence which had been created in the preceding days made bitterness impossible. An illustration will show the nature of this interchange of criticisms. A Chinese student pointed out that while in America he had been invited to very few homes, and much of the time had been left pretty much to himself on the campus. An American student replied: "You object to being treated in a special way as a guest. When treated that way you think that you are being patronized. But if we treat you as we treat each other in America, it means that we do not invite you to our homes or go out of our way to establish contacts. We don't invite each other home very often. Our contacts are incidental, and often superficial; we live and let live on the campus. Either you must be a guest and be treated accordingly, or you must be one of us and get used to our ways with each other."

A Korean student said: "The first missionaries who came to us said that our beans were no good. They said, try lima beans or string beans. Now scientists have shown that our soya beans are the best beans in the world. The early missionaries were all right but they didn't know beans! What I mean to infer from this is that we need more highly trained workers who have skill and knowledge on a par with their enthusiasm and good will."

Summing it up is not easy. Of course there were a good many things brought out in the discussions that are not new. But the important thing to remember is the new character of the groups doing the discussing. The international mind is seen growing under our very eyes; a rare product, and one almost exclusively the product of modern missions. Self-criticism has not been lacking in enlightened missionary circles. But the sort of self-criticism which becomes possible in an atmosphere such as is created in these interdenominational and international student groups has more guidance than mere instinct. The Power Robert Burns wished for is present and in operation. Is it not a "giftie"?

MEMBERS OF THE STUDY CONFERENCE ON WORLD STUDEN

13 Chinese students, 4 from India, 10 Japanese, 4 Korean (including
the chairman, is fifth from the right, front row. Mr. Ralph

"In Christ there is no East or West; in Him no South or North:

D THE CHRISTIAN CHURCH, PRINCETON, SEPTEMBER 10–16, 1923

rman), 7 Filipinos, 35 Americans; also 20 non-students. Mr. L. G. Paik,
n, the Executive Secretary, is just back of Mr. Paik, two rows up.

great fellowship of love throughout the whole wide earth."—Oxenham.

WORLD STUDENTS AND THE CHRISTIAN CHURCH

By B. KENNETH ANTHONY

We have printed above a secretary's report of the unique student conference held at Princeton in September, and here we give a student's viewpoint, with the findings or "suggestions." Mr. Anthony is a Yale man, preparing for foreign missionary service. He is the son of Rev. S. Whitman Anthony, pastor of the Congregational Church of Brighton, Mass.

ON the Princeton Theological School campus this last September, 38 foreign students from 5 Oriental countries of the Pacific basin, 35 American students from more than 15 universities and colleges, and 20 adult leaders, including several mission board secretaries, lived together for a week, sharing a common experience of Christ, and trying to come to a better understanding and appreciation each with the other.

The discussions proved to be very fine, and full of the spirit of Jesus; but the finest result of the week seems to me to have been the intimacy and friendship between Oriental and Occidental formed as we ate together in Nassau Inn or picnicked by Lake Carnegie or played ball on the campus. It was the experience of a lifetime.

To get acquainted and to share points of view, a student from each of the national groups presented at one meeting a brief *résumé* of the cultural background of his own country. We talked about the conflict of cultures and the injustice of economic imperialism. Only one solution was offered—a more vital, personal Christianity permeating the order of things.

Each of the national groups met and reported on the question, *How can Christianity be more powerful in the world?* Unanimously the groups felt that gradual dimming of denominational lines would be a splendid thing, and that Christ must become more real in the lives of individuals. The Americans felt that much work must be done here in developing interracial amity before the nation can be spoken of as being in harmony with the principles of Jesus. A very significant answer to the question was that we pray as much in proportion as Jesus did.

While we were discussing the future of missions, the foreign students hoped that missionaries would go more and more merely as Christians, and not as denominationalists, to people to whom sectarianism means nothing. They seemed to feel that both men and money would be needed and appreciated for some time to come. One student suggested that an international center be founded, from which Christian workers would be sent forth to all nations as they were needed, thus doing away with the feeling of superiority and inferiority that the sending of missionaries from one country to another may tend to cause, recognizing that the whole world is essentially non-Christian, and that the day of foreign missions is being superseded by the day of world missions. The fact was recognized that there are strong, indigenous bodies of Christians in the Orient now, and that missions have become a coöperative and not a one-sided enterprise.

Another very interesting discussion, tremendously valuable for those of us planning to go abroad, and which drove us to our knees, was the one that listed the qualifications of the ideal missionary. The first thing was a deep, personal experience of the Christ he strives to share. He should be willing to play "second fiddle" and work *with*, not *for*, the nationals. He should be teachable and sympathetic with the country to which he goes, should have a sense of humor, refinement and education, an outstanding personality, good health, broad-mindedness, a sense of justice, an understanding of and conviction about the major social, economic, and political problems, and should be patient and tactful.

A day was given to the problems of foreign students in this country, listing the agencies which are trying to be of service to them, and discovering how best the organizations and the students can work together. The foreign students asked that they be criticized frankly, and with a splendid spirit on both sides some criticisms and misunderstandings were voiced, which I think knit our friendships still closer together. For one thing, they were gently rebuked, because in some cases, while in groups of non-Christian foreign students, their Christian witness was not forthcoming, and because they failed often to assume any responsibility in Christianizing America. They were challenged to think of themselves as a body of missionaries in this country.

Prof. D. J. Fleming of Union closed the discussional part of the conference by listing some twenty problems in the modern world which are challenging students, such as behaviorism, materialism, population saturation, industrialism, nationalism, peace vs. war, conflict of cultures, disenchantment with white superiority, and so on, giving us a chance to carry away with us a burden on our hearts, to mull it over, and to take our stand with Christ's help.

The conference passed no formal resolutions and adopted no official findings, but a preliminary report contains these following suggestions made by the group during the course of the week:—

1. That the record of a missionary candidate's relationship to the foreign students on his campus be investigated before he is accepted.

2. That a national movement of the churches be made to open the best American homes to the foreign students.

3. That all candidate committees contain a national of the country to which the candidate desires to go.

4. That a much more earnest effort be made to unite the churches in America and abroad.

5. That foreign students be given the Christian approach as individuals as well as in groups.

6. That every Christian make a personal application of Christian living, with more attention to the smaller details.

7. That mission work shall be more and more in terms of disinterested service.

8. That the movement for the exchange of students and professors between countries be encouraged.

9. That students themselves make request for courses in their colleges giving them a sympathetic understanding of other cultures.

10. That the difference in the standard of living between the missionary and the people whom he serves is more a question of attitude on the part of the individual than it is in superficialities.

11. That more use be made of the foreign students on the campuses in interpreting foreign cultures.

There was a particularly fine spirit throughout the conference, and the closing note was appropriate. At nine on the last evening we gathered on the campus in a great circle, Orientals and Occidentals standing alternately, each holding an unlighted candle. We sang hymns as the flame was passed from Oriental to Occidental and on to Oriental, till the whole circle was light. Then, singing "Follow the Gleam," we walked by twos into the chapel to receive the Lord's Supper.

HENRY FAIRBANK AS WE KNEW HIM

By LESTER H. BEALS

Several letters have come from Marathi missionaries at home on furlough, expressing their keen sense of loss in the death of Dr. Henry Fairbank. In a remarkable way these letters agree with reference to Dr. Fairbank's character, life, and spirit. The following, written by a colleague, embodies practically all that has come to us, and while it was not written directly for publication, we give it as the expression of the mind of the Mission regarding this remarkable missionary.

SINCE Dr. Hume's retirement, he was our senior missionary, but it is not easy to think of him in the class of those whom we have called our older missionaries, for his physical vitality and strength was that of a far younger man. Only two or three men in our mission could follow him in a day's hike over the hills, and his frequent Saturday afternoon hunts often meant the carrying of a good-sized *dur* (antelope) on his shoulder for half a mile or more out to the road, which he did with ease.

His mental vigor and outlook on life was fully as young. His great interest in and up-to-date knowledge of world politics was the natural outcome of an unusually broad and voluminous reading. And how he did love a good novel, a detective story, or the *Saturday Evening Post!* Joe Lincoln's books were one of his great diversions. His love for and knowledge of nature and all outdoors was one of the secrets of his physical strength and perpetual youth. No other man in our mission knew nature so intimately and scientifically. He probably knew the birds of India—certainly of Western India—better than any other living man, and his book on *The Birds of Mahableshwar* is the standard companion of those who love or study birds.

DR. FAIRBANK

But these are only a few of the externals of his rich life. He was one of those few missionaries who had both rich ancestral and childhood training for his work. He was the third generation in the Marathi Mission, his eminent father, Dr. S. B. Fairbank, having been a missionary of that mission for over fifty years, while his mother was born in the mission, the child of missionary parents.

He himself remained in India quite late in his boyhood and spoke the language quite as fluently as an Indian. I believe he preached in Marathi on his first Sunday in the country as a missionary. His knowledge of and thorough understanding and appreciation of the Indian people, with this perfect knowledge of the language, made him such a counsellor and friend to all about him that he was constantly pressed by the people in his home, at his office, on the street, in his hunts and rambles over the fields. It was a rare thing to find him alone anywhere.

As a district missionary—a worker among the villagers—he was most outstanding, though the exigencies of our work placed the responsibility on him in his later years for a variety of institutions. He conducted in turn such varying work as the Ahmednagar High School, the Union Training

School for village teachers, the industrial work, and the theological seminary, all with conspicuous success. He was constantly sought in inter-mission enterprises for service on committees or governing boards for his wise counsel, careful judicial judgment, and his unusually broad and intimate knowledge, both of the people and their life, and of such wide variety of forms of mission work.

One of his great sources of strength around the council table and in all perplexing situations was his fine ability to see the other person's point of view almost as clearly as his own. He had strong opinions without ever being stubborn in them. His keen sense of humor and hearty laugh has helped out tremendously in many, many trying situations —and that laugh was a great tonic to associates.

The greatest strength and deepest roots of his character and influence lay in his daily, hourly, intimate walk with God. In the midst of all his strenuous activities, his heart and mind were bathed in the eternal presence of a loving Father, who was always close at hand. His prayers were always a great benediction and source of strength to those who heard him, whether in the home, the council meeting, or the public gathering.

PAYING TRIBUTE TO HENRY FAIRBANK

We have to go to press before receiving the many letters that are on the way from India. A few friends, however, in this country who knew Dr. Fairbank intimately pay their tribute here.

Secretary Barton worked with Dr. Fairbank in mission administration for over thirty years; Secretary Patton knew him at Amherst and Yale, and in India; Secretary Strong has known him in his home, and has been his Corresponding Secretary for years; Dr. Bridgman was a classmate and close friend of his; Mrs. Lee, of the Woman's Board, knew him best in her India days; the others, like Dr. Beals, speak from recent observation and experience as colleagues in India.

Dr. James L. Barton

Henry Fairbank's death is an overwhelming loss to the working force of the Marathi Mission. His knowledge of the Marathi language and of the people was superior to that of most missionaries, and of all who were not born in the country. He was an indefatigable worker, never sparing himself. He was a balance wheel in the mission, because of his wide experience, deep insight, and good judgment. His optimistic good nature and complete devotion to the work were inspirational to all who came into contact with him. He was trusted equally by missionaries, native Indians, and British officials. His loss is overwhelming.

Dr. William E. Strong

Words cannot express how we feel for the Marathi Mission, thus stricken again, and with one more loved and vigorous brother withdrawn from its working force.

I can see Dr. Fairbank now, in the midst of his busy life, riding off on his bicycle to his classes or to some appointment of service; sitting in his office, like a doctor receiving patients, as one and another poor soul comes to tell his story of want and trouble and to get the help of his kindly and patient friend. Dr. Fairbank's unfailing cheer and hopefulness, his infectious laugh and good humor, his good sense and earnestness of purpose, his unshakable faith in his Master and fellowmen despite many disappointments and trials—all were beautiful to behold and rich to enjoy. Henry Fairbank was a tower to lean on and an inspirer to every good work. His place cannot be filled.

Dr. Cornelius H. Patton

Henry Fairbank was the wheel-horse of the Marathi Mission. Rarely, if ever, has the Board sent out a better equipped missionary, or one who has given a better account of himself.

I was a classmate of his at Amherst for four years and at Yale Divinity School for three years. Under his influence, I was led to vow that in every church I would be first and foremost a missionary pastor. Possibly I am holding my present position, humanly speaking, because of Henry Fairbank's influence at Yale.

In those days I knew him primarily as a hard and successful student—the Valedictorian of Amherst, '83, and the man who was offered, but declined, the Fellowship of Yale, '86. Twenty-five years later, I found him in charge of the Boys' High School, and also the Industrial School, at Ahmednagar, where the task called for practical and business ability at every point. I saw him ordering supplies of lumber and steel after a painstaking study of the market. I saw him handling complicated accounts as though born to the task. I have never seen a finer example of how a scholarly man of discriminating mind can turn his intellectual powers to fine practical account.

Dr. Howard A. Bridgman

Human and companionable, his presence made every one merrier and happier. His laughter was contagious. He was virile, humble, and sincere. He made a remarkable father in the home. He was the mainstay of the Christian community in India.

MISS GRACE FAIRBANK WOODS

We younger missionaries cannot imagine what Ahmednagar will be without him. To some of us particularly he was a great help in a way that he little realized. When we found things strange and queer and so unlike surroundings at home, his great appreciation of the beauty of nature, his love of India's flowers, his amazing knowledge of India's birds, helped us to find adjustment in the strange land easier. He was always sympathetic with any problem we might take to him and only too glad to share with us the benefits of his years of experience in mission work.

But far and beyond all his exceptional ability in being able to deal with mission problems so authoritatively, was his real Christ-like spirit. This was an inspiration to all those who came in contact with him. In his dealings with the Indians, under the most trying circumstances, he was always patient and kindly, and ever ready to take the blame on himself.

MRS. HANNAH HUME LEE

He was the dean of the mission. A man gifted intellectually, with deep spiritual experience, he was at the same time a delightful human personality. His laughter was infectious. If ever there came a time of strain or anxiety in a committee or mission meeting, one could count on Henry Fairbank to see some mirth-provoking element in the situation. Then he would throw back his head and his infectious laughter would clear the anxious situation. There was a twinkle in his eye and a smile about his face which always won confidence for him.

Few men have so fine a command of Marathi. "Bred and born in that brier patch," he knew every turn of India, every colloquialism. He understood the mind of the Indian, as well as his speech.

REV. WILBUR S. DEMING

Henry Fairbank had an unusually sweet disposition. He was seldom ruffled. He was sympathetic and appreciative of the Indian point of view. He was, also, a genial soul with a keen sense of humor, and was a good mixer. He was absolutely unselfish, spending himself freely.

He was one of the outstanding missionaries of Western India, not so much because of any one trait, as because of his all-around ability.

MISS RUBY PHILLIPS

I picture him as he tramped off over the fields for deer. He would start off tired and full of the problems and perplexities of work. Later, he would come back with a deer slung across his shoulders, and with a calmness and assurance of manner which told us that he had been in communion with the Source of all Life.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of September, 1926				For Calendar Year to October 1			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B.	$12,390.00	$18,394.00		$6,004.00	$406,550.00	$399,736.00	$6,814.00	
W. B. M.	16,792.00	25,531.00		8,739.00	146,257.00	162,432.00		$16,175.00
W. B. M. I.	15,148.00	18,309.00		3,161.00	88,080.00	93,663.00		5,583.00
W. B. M. P.	4,663.00	3,985.00	$ 678.00		15,566.00	21,696.00		6,130.00
C. E. S.	4,604.00	4,872.00		268.00	55,614.00	50,352.00	5,262.00	
C. B. Society	6,611.00	9,085.00		2,475.00	79,349.00	73,000.00	6,349.00	
C. H. M. S.	10,687.00	6,708.00	3,979.00		89,267.00	90,322.00		1,055.00
A. M. A.	15,896.00	24,229.00		8,333.00	130,135.00	149,846.00		19,711.00
C. S. S. E. S.	3,090.00	2,688.00	402.00		31,257.00	32,198.00		941.00
C. B. M. R.	3,332.00	5,122.00		1,790.00	40,273.00	37,034.00	3,239.00	
Annuity Fund	1,622.00	1,194.00	428.00		14,184.00	10,165.00	4,019.00	
Foundation								
Totals	**$94,835.00**	**$120,077.00**	**$5,487.00**	**$30,770.00**	**$1,096,532.00**	**$1,120,444.00**	**$25,683.00**	**$49,595.00**

METHODS AND PROGRAMS

BRIGHTENING UP THE PROGRAM

By Alice Shepard Riggs

"Can you suggest something by which we can get a little variety in our program for the Women's Missionary Meeting?"

"Have you anything dramatic that we could work into our Moslem World meetings in our church?"

"Is there anything that our Young People's meeting could use that would give a little variety to our Sunday evening meetings on the Moslem World? We don't want to use just the text-book in the old way."

These are some of the many questions that come in to the Educational Department. We have therefore asked Mrs. Riggs, who has herself lived in Turkey and who has put on many a program of considerable variety, and who has been this summer conducting classes at Northfield and Ocean Park in connection with this year's Moslem materials, to put in print for us some of the features she has used to add variety to the program. We shall in the next two or three numbers give some of these features for the program builders of this winter.

References are to the materials available, and usually to "Young Islam on Trek" by Basil Mathews, one of the most fascinating books ever written on the Moslem World. This may be ordered from the American Board, at 50 cents a copy in paper; $1.00 in cloth.

1. *A game* may be played in the first program, using Egypt, India, Turkey, Persia, or any other Moslem country that is being followed. The name of the country is written in large letters on the blackboard. Each person is provided with pencil and paper. A time limit of three to five minutes is given, and each writes as fast as possible all the ideas called up in his mind by the word on the blackboard. For example: under Egypt, the list might run: sphinx, Pharaoh, Tut, Joseph, Cairo, canal, etc. When time is called the lists are read, and the one who has the most words not on any other list wins the game. Or a score may be decided upon for each word on the list which no other person has thought of.

2. *A Reading*

One of the most significant facts of the world today is the breaking up of the age-old civilization of Islam through contacts with Western civilization, largely as an outcome of the World War. A good illustration of this is found in "Young Islam on Trek," Chapter I, Section 1, pages 9 to 14. This vivid picture of the desert lends itself to an attractive reading under a trained leader.

Another beautiful and vivid picture of the clash of civilization and of the strange blending in the life of Young Islam, of the quieting of age-long custom and the disturbances of science, together with the clamor of self-determination, is found in "Young Islam on Trek," Chapter III, Section 3, pages 60 to 62. This again furnishes a rarely effective selection for a reading by a trained reader.

3. *A Newspaper*

The impact of Western civilization on the unchanging civilization of the Moslem World has started the ferment among the Moslems, manifesting itself in extreme nationalism and the development of outstanding national leaders; in the seeking of religious freedom and the emancipation of women; in a leaning toward Bolshevism; and in a growing interest in Western science and invention. An attractive program bringing out these new tendencies in the Moslem World can be presented by preparing a sample newspaper, bought in any great center of the Moslem World, such as Cairo, Constantinople, or Delhi, India. ("Young Islam on Trek," Chapter I, Section 3, pages 23–26).

4. *A Tableau*

A subtle and significant symbolism of the changes taking place in the Moslem World today is found in a group of students gathered in the quadrangle of the Al Azhar University of Cairo. There may be found today a little cluster of students grouped on the pavement under the arcade, with an atlas open at a double page map of the world. Near them is a student looking over a small pile of French novels of the more lurid order, on the floor. Not far away sits, cross-legged, a student swinging backward and forward memorizing the Koran in a sing-song to himself. Next to him an older student sits reading a Christian Arabic pamphlet.

If there is a curtain available it may be drawn, disclosing the tableau, which may be explained by the leader of the meeting.

This can be enlarged into a dramatic impersonation by giving the conversation carried on by the group. At the end of the impersonation it would be well to have some one summarize the symbolism of the picture as it is given in "Young Islam on Trek," Chapter VIII, Section 1.

5. *A Debate*

In a program on Arabia and the Arabs an interesting variation can be introduced by means of a debate between the French writer, Andre Servier, who sees nothing good in the Arab, and Dr. Harrison, who has spent his life sharing the life of the Arab and has faith in his possibilities. (Page 76, Chapter IV, Section 3. See also "The Arab at Home," Paul Harrison.)

6. *An Impersonation*

There are two good possibilities in connection with the unifying influence of the pilgrimage to Mecca:—

A. A program on Mohammedanism as a religion, its beliefs and practices, will not be complete without a detailed description of the pilgrimage, and what it means in the life of the Moslem.

A pilgrim who has just returned from Mecca receives his friends who come to call. He is seated on the Turkish divan, and as his guests come in, each in turn kisses his hand and the hem of his garment, in order to gain some of the merit which he has acquired through his pilgrimage. Then he describes to the assembled guests his pilgrimage in detail, from the time when he had left them, when they had come several miles out on the road with him in a great cavalcade, some riding on donkeys, some on horseback, some in carriages, and some on foot, to the time when he has come back again to his own town and been received with the same honors.

Each step of the journey, whether by water or by land, should be told in detail and in a vivid and picturesque way. Every step in the rites which are performed at Mecca in the sacred precincts should be dwelt upon, and something of the personal impressions and reactions of the pilgrim should be brought into the story. This should include the contacts with other pilgrims from all over the world, the impressions received at Mecca itself, and the contacts he has made with Western civilization on his journey. ("Young Islam on Trek," Chapter I, Section 1, pages 31–36.)

The picture here described, where the guests say little, but provide color in connection with the pilgrim, will be effective, especially if well costumed. However, it will be perfectly possible for the pilgrim to come in and address your meeting, he being the only one costumed. (It might be a woman, since now, occasionally, the wife of a rich man who has borne him many sons will be allowed by her husband to go on pilgrimage.) It will then be a straight impersonation. If the impersonator is well informed, allow chance for questions from the audience.

B. In contrast to the unifying influence of the pilgrimage to Mecca we have a new pilgrimage today, when young Islam goes out into the world of Western civilization.

The most striking illustration of this is the life of the North African who crossed to France to work there in the factories.

One of these young men goes to a letter writer, since he cannot read or write himself, and dictates to him a letter to his family, in which he describes his life in the City of Paris, telling in detail of his living quarters, his work in the factory, his companions, what he does in his leisure hours, his impressions, his visit to the mosque. He also encloses money for his family, stating that he has not forgotten them, as so many have, and wishes them to have the money, that they may be able to live better and to send their children to school. (Chapter III, Section 1, pages 51–56.)

This may be done by having the letter writer sitting at his low table taking down the letter which the African dictates. Or, the family may be shown receiving the letter, read aloud by the only member of the family who has an education—a young boy or girl. Or, the father of the son in France, who is able to read, may come before the society and read from the letter he holds in his hands.

7. *A Dialogue*

Three pilgrims are sitting in the purple afternoon shadows of the Haram colonnade at Mecca, looking at the Kaaba and its Black Stone and the human whirlpool of pilgrim devotees. They have just completed the rites of the pilgrimage and are resting after running around the Kaaba and kissing the sacred Black Stone. One is a merchant from India; the other, a peasant from Angora; and the third, a Hodja, who has received his theological training in the University of Al Azhar in Cairo.

Merchant: Is it not good, after completing our religious duties, to rest in this cool shade of the colonnade? It is like coming into the caravanserai after a long journey over the desert sands, and slipping off the loads from the camels' backs to rest in the evening shadows.

Peasant: Yes, but all these new experiences have started my simple mind to wondering much. The blessed Kaaba—how came it that Mohammed (Blessed be His Name) commanded that we, his followers from all over the world, should come to kiss its stone?

Merchant: I have heard it said that the Stone is precious beyond all other stones because it fell from Heaven; and that even before our blessed prophet commanded the true worshipers of Allah to come here on pilgrimage, the idolatrous people of this land came here to make offerings to their idols.

Turning to Hodja, Merchant adds: Why, oh learned Hodja, did our blessed prophet command that we also worship here? What say the books to that?

Hodja: It is indeed a difficult question that you have asked me. It was just because they had already learned the way of pilgrimage to this place that Mohammed commanded those who turn from idols to the one true God to make this a center of the worshiping of our Allah. In coming on pilgrimage here from every land, we bind ourselves together more closely in the great Brotherhood of Islam (those who are devoted). We who gather here belong to the Dar ul Islam (House of Islam); all others belong to the Dar ul Harb (House of War). Therefore did Mohammed make the pilgrimage one of the five great pillars of his faith, and the giving of alms another pillar. As we have kept the fasts since we were boys, and the five times daily prayers, so now we have fulfilled at last this great duty of pilgrimage also.

Merchant: "La ilaha illa Allah, Mohammed elel resoul ullah!" Truly our prophet was the messenger of God.

Peasant: Somewhere I have heard that from Allah himself Mohammed received these commandments in a vision in this very place.

Hodja: Yes, in our book of traditions it is written how that one day as Mohammed (Blessed be His Name) was pondering in a grove not far from this spot he suddenly saw a bright light and heard a voice that cried, "Oh, thou that art covered, arise and preach!" and then came to him the Angel Gabriel, and gave him the words of the blessed Koran, our sacred book, which thus came directly down from God to the Prophet.

Peasant: Truly it is the book of the only God Allah, and Mohammed, his prophet, was the greatest of the prophets. Yet, I have heard it said that it was many years before the infidels would hear the message and turn to the one good God.

Merchant: Yes, nor is it surprising that it should have been so, for, as I have traveled far in the world on land and sea, I have seen how hard it is to bring the truth to idolaters and infidels.

Hodja: Yes, the idolaters were as hard as flint and shifting as desert sands, and the great Prophet himself was obliged to flee from his own people here in this same spot, to the people of Medina. And thus it is that we count our days and years from the time of his Hijrah.

Merchant: Yes, but it was not for long that the truth uttered by our Prophet (Blessed be His Name) was defeated by the infidels. Like a thunderbolt he came back with a band of faithful followers, put to the edge of the sword his enemies, captured again the sacred place and the sacred Black Stone, and sent his trusty servant, the African giant Bilal, to shout from the top of the Kaaba the wonderful call to prayer to which all over the world millions of the Brotherhood now respond. (Repeats call to prayer as if to himself.)

Peasant: And now the world belongs to us.

Merchant: Nay, nay! Would that that were true! Our Prophet, indeed, and his valiant followers, Abu Bakr, the first Caliph, Omar and the caliphs of Baghdad, extended the great Kingdom of Islam by the valor of their swords, and ruled in splendor and in power unimaginable well-nigh the whole world. But now the government of the gaiours (infidels) has placed a yoke upon our necks, and one by one the lands of our Moslem rulers have been wrested from them until even the Caliph himself has been deposed and sent into exile by the renegade leaders of your people, oh Peasant!

Hodja: Yes, and of what good is this pilgrimage which we have taken if it doesn't unite us in a great army to enter upon the Jihad (Holy War), to retake from the infidels the lands which rightfully belong to us, the faithful?

Merchant: Yes, yes, truly the Jihad is commanded, but not by sword will Islam ever regain its power in the world. There are several forces in the true religion of the one and only great God Allah, which will lead to its conquest of the whole world. I will tell you how this shall come about.

I took my wares from India—spices, silks, and ivory—and went to the coast of the great Continent of Africa to live among the simple idolaters of that place. Before many moons were passed I took to myself a wife of that black race, and now we have children and children's children, and a great tribe in that place, and all are faithful followers of the Prophet. They, too, have gone on their camels into the desert places, and wherever they have gone, they have taken with them our creed, the knowledge of our Prophet, the sacred Koran and the commandments given therein. So before long that whole Continent will become a part of Islam.

Hodja and Peasant together: So be it. Inshallah!

Three together repeat the creed: La ilaha illa Allah, Mohammed elel resoul ullah!

("Young Islam on Trek," Chapter II, Sections 2 and 3, pages 36–46.)

SO OUR MISSIONARIES WRITE

Rev. Elmer W. Galt, of Paotingfu, China, Tells of the Mission Work Temporarily Left Behind

"Some of you may have surmised that, with military chaos on the one hand and anti-religious propaganda on the other, we hadn't much to do, and might well come home. Not a bit of it! Our boarding schools last year had the best year ever—full and refusing many applicants. And the same will be true this year. Our field evangelists, while thwarted here and there in the exact program planned, stood right in their places with opportunity big as ever. The war-zone frightfulness could not be upon every village all the time. And our work—could either dodge in and out or could bring a bit of solace and fortitude right into the places of havoc. And the results have been just as good during the recent trying months as at any time."

Miss Estella Coe Stands by at Tottori, Japan

"I have run off to this mountain for a few days of quiet and rest with Miss Gwinn of Kyoto. I wish you might see how the priest has taken us into his family and put us to sleep at the feet of Buddha and all the other golden saints. His little five-year-old boy is quite as interesting as the saints and enjoys ringing the gong and assisting (?) his father at mass. Today is the annual festival of the dead, when little floats are made, some food for the journey and a candle hung upon it, and the whole family takes them down to the river, to see off their family ghosts and float them off to peace and quiet for another year. I wonder if these ghosts are a bit disturbed to find foreign missionaries in their guest room when they come back for the annual visit!

"We have just finished our summer camps—five sessions this summer, and the last was really too hot for comfort. This year two of the camps were fifty or over in number. You can be sure we leaders heaved a sigh of relief as the last girl waved a damp farewell. Another year without any accidents, and only beautiful memories of vespers at sunset by the ocean, jolly pranks at bedtime, and the dearest girls one could hope to know!"

Having Finished Language Study, Miss Florence Swan Takes Hold at Capron Hall, Madura

"These first days at school are full of humor—as when a little lady two feet high insists she is big enough to study in the high school; or again, when some one begs that his daughter or his sister be promoted in spite of low marks, since it was, of course, Miss Noyes' fault that the low marks came, her name being signed to the report! Or again, when last year's Bible class looks sad because I am not teaching them this year, and methinks the reason is that they had a pretty good time over my Tamil errors.

"The days are full of friendships, too, with the re-meeting of familiar faces. Miss Abraham and

the other Indian teacher, Miss Devasahagam, a B.A. college graduate, with whom I did my required Tamil Bible reading, have come back looking well rested.

"My program is a good one. I have senior and junior training classes studying in English, eight hours a week in general principles of education; one class in Tamil Bible, three hours a week, with seniors of the Elementary Training School. Then I have three hours a week of criticizing student teachers at work in class, and also the supervision of the Hindu Girls' Schools. The thirty new names and faces in my Tamil Bible class still terrify me, but I know five more names today than I did yesterday; which is to say I know just five out of the thirty.

"And now I am housekeeper, and quite revelling in it. Gabriel is the new cook, and he is truly an angel. He even leaves room for wings to grow through the slit in the back of his shirt! We had a dinner for thirteen one night, and when I said I was sorry he had so much work, he said, 'I like to work hard. People who do not work hard get very lazy.' Do you wonder I call him an angel? Moreover, he is an excellent cook."

The Misses Elizabeth and Jane Baldwin Report Loss and Gain at Kusaie, Caroline Islands

"The most notable event of the year has been the passing away of the elder pastor, who had served the church twenty-two years. He was true and faithful to the end. We wish you could have seen the procession that accompanied the body as it was carried to the church for the final services. The church committee, as honorary pall-bearers, headed the procession, and the committee of the Christian Endeavor Society carried the bier, while almost the entire population of the island followed. The second pastor was absent at the time, so the King, who is one of the deacons, conducted the services. No man has been appointed as yet to take the elder pastor's place, but the King has been appointed superintendent of the Sunday school.

"The main church building is too small for the congregation when they meet for communion and other special occasions, so they have begun to collect money to increase its size. Many have promised to give the entire proceeds of their copra for this purpose, and they are hoping to raise $2,000 to purchase the material needed. The work will be done free of charge by the people."

Miss Margarita Wright, Guadalajara, on the Mexican Boycott

"It will be interesting to see how present conditions affect the school, as we begin the new year. The enrollment begins tomorrow, but already a large number of people have been here to inquire, and many are new folks, so not every one has been frightened away by the boycott propaganda. There are signs all over the streets, 'Catholic Schools for Catholic Mexico,' and I have been told on good authority that the priests are organizing small groups in private homes for the study of catechism principally, and the three R's incidentally. Of course this is against the law, but I was told that as soon as the authorities close such a school, the priests move it on to another house, and keep going! Moreover, there is being conducted a house to house canvass by an organization of Catholic women, urging all mothers not to send their children to any but Catholic schools. The public schools are anathema as well as ours! Recently four hundred public school teachers in this state were dismissed from their positions because of their unwillingness to state definitely their attitude towards the government in the present crisis."

In a later letter, received September 20, Miss Wright says: "In spite of the boycott we have now ninety pupils enrolled, and more are coming. This is less than we have had in other years (there have been over 100 by this time usually), but we feel it is pretty good considering the conditions. In the large public schools, where they have had 500 or 600 usually, there are less than 100; and a public school teacher told me this morning that the boycott is being turned against them personally, attacking the public school teachers who have stuck by their jobs. We have not felt any effects of the boycott directly."

Rev. C. B. Olds, of Okayama, Japan, Takes a Forward Look

"You have followed things out here more or less, doubtless, and so you know what the movement of thought is, especially in missionary circles. I must confess that we have all been pretty well stirred up during the year past and we have all had to do a lot of readjusting in our thought. The American Board Mission's policy is observed pretty carefully by others and so we have to tread a bit softly.

"The big thing before us just now is the working out of a plan of coöperation that will be satisfactory to all concerned, and we are making substantial progress in this matter. Then next, it will be up to us to give very thoroughgoing study to the problem of the several institutions, that we may provide for an expansion of the educational program. It will then be up to us to get the matter before the Board and the American public so that they will be able to see the magnitude of the need and the opportunity.

"We shall not need to ask for large appropriations, for the present time at least, provided the Board will give us a tolerably free hand in readjusting our work and property interests as they now exist."

Rev. Henry A. Neipp, Ochileso, West Africa, Speaks Hopefully:

"Our relations with the Portuguese Government are very good. Our *administrador* shows marked appreciation for the work done at Ochileso. Seeing that his native police force was not above stealing

and being bribed, he has called in new men, choosing them from the outstations from among the Christians. It is a very difficult position for these young men. The *administrador* has permitted the building of a chapel at the fort, which is a great move forward, and will be a great help to the many workers as well as to the Christian policemen.

"Thirty evangelists from twenty outstations came here for a special course of three months. The curriculum is especially adapted to their needs: besides instruction in Bible, in the preparation of sermons, and the teaching of Sunday school classes, they receive lessons in reading, writing, and conversing in the Portuguese language. A native preacher is permitted by the Government to have an outstation only if he knows how to speak Portuguese. These leaders appreciate so much their coming together, and we are greatly encouraged as we hear how they are overcoming difficulties, and how God's word is being honored in the villages to the conversion of many.

"Last week was an eventful time for eight of our pupils. Miss de Morais had prepared them for the Government exams. Six of these passed, while of sixteen presented by the English Mission, only two passed. Besides these, we have ten who have passed the same exams at Currie Institute. We hope that all these will become teachers and helpers at our outstations.

"A mission station in Central Africa cannot be kept going without a great deal of industrial work. How we need another man to help us! We have laid the foundation for the Girls' Dormitory; the chapel building is also waiting; our house needs a new roof. All the building material must be produced here. No tile factory, no lumber yard to which we can telephone and within a short time receive the ready-made material. . . . I am quite satisfied with my tile foreman; he has already 12,000 tiles on hand; 300 are being moulded daily."

Miss Evelyn M. Boyd (B.) Met Surprises in Kobe, Japan

"No doubt every one writes his keen enthusiasm over Kobe College. But may I add mine to the list, also. When I came out last fall for a year's service, I felt, of course, that no institution could possibly have my interest and love as Grinnell College had it. Yet now I say sincerely that Kobe is a close, close second. In the first place all members of the faculty, both American and foreign, seem to possess a genuinely sincere *esprit de corps*.

"As for the students, I cannot say too much for their enthusiasm and their responsiveness. I supposed that I would teach them a high school grade of literature and interpretation, but I soon found that they were capable of understanding and assimilating work of college rank. I have just finished a delightful class in Romantic and Victorian poetry. I must admit that these Japanese girls find more beauty in Shelley and in Keats than do the majority of our own students, who take their survey courses just as something to 'get off.' The girls have been very friendly, too; they have taken me many places and have shown me many interesting things."

Rev. J. S. Porter Speaks of Self-Support in Czechoslovakia

"Our conference is over. We had an unusually good meeting. It will be ranked perhaps as one of the best we have ever had.

"I was asked to convey to the Board our sincere thanks for all your thought and care and help in so many ways. I was also asked to beg the Board to continue its help along the line of my letter of June, 1925. We would do much missionary work away beyond the reach of our churches and beyond the means that we have in hand. We are in the center of Europe and we can reach out in all directions. Our people are a missionary people. Helping us in these years is helping Europe, I trust.

"The Czechoslovak consul in the Argentine Republic has just returned to Prague. He is a member of our church here in Prague and has helped liberally. He will remain here for a time and be sent elsewhere. I speak of this to show how our influence spreads.

"We had before us the question of taking care of ourselves. It was an interesting discussion. One of our men said that if a thousand of our men who do not smoke gave the half of what the average smoker spends; and if a thousand women gave the half of what the average woman gives for keeping her bobbed hair in order, we could be self-supporting at once.

"Very few of our members smoke and very few women in our churches have bobbed hair. Both are frowned upon very much in the churches.

"Some of our people give tithes. The number is increasing, I am glad to say. If we could get the half up to tithes we could be self-supporting. Of course, it must be a matter of education and of consecration to the Lord.

"The spirit was good and we are moving toward independence. We are much hampered now by the business depression. Hard times are on. We expect a change in the course of a year to a currency on the gold basis, as in Germany. People are afraid and are not going into business as normally, and are putting money into lands and houses, etc. This is all very hard for us and for all church work."

Miss Margaret Ann Smith on Fall Plans for Bible-Women of Tunghsien, North China

"I am returning from Tsingtao, this lovely little German port in Southern Shantung which was so much disputed over, captured by the Japanese during the Great War, and now is returned to China. I have spent my month's vacation here and am feeling very well again. I was tired after five weeks at the Peking Language School, where I worked on my Chinese this summer. It was well worth-

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THE HOME BASE

The American Board

Back to the Real Source of Supplies

From the report of the Prudential Committee for the Home Department.

The financial outlook today is practically what it was a year ago; the events of the year have not changed in any material way the situation which led to the special report at Washington. Once more we appear to face the necessity of making drastic reductions in the work. The program of addresses at the Annual Meeting is arranged in such a way as to bring to the attention of the Board what the proposed retrenchment will mean on the field, especially in the missions where the blow will fall with most cruel effect. Provision is also made in the program for the discussion of the financial situation in its bearing upon our policy abroad and any measures of relief that may be devised at home.

A year ago we came to the meeting of the Board with the suggestion of practical measures of relief. What have we to offer at the present time? We confess there is nothing we can put forward of the nature of last year's proposals. Like the storm-tossed mariners described in the 107th Psalm, we are at our "wit's end." No quick-acting devices will bring the increased revenue we need. The only hope, we believe, lies in the slower but surer processes of missionary education and spiritual awakening. Plans are being made to push the former, and, meanwhile, we would urge all our friends to help in bringing about that renewal of spiritual fervor which, in the last analysis, is the only real solution of our problem. The greatest, the surest measure of relief remains open. There is the inexhaustible, indispensable reservoir of Divine grace. By every principle of our religion, by every circumstance that enters into the logic of the Board's situation, we are forced back upon God Himself as the measure of relief. There may be some who will say, in a juncture like the present, it is a truism to affirm that we must cultivate the sense of dependence upon God. But there are times when truisms take on the quality of new and passionately held convictions. From conversations with pastors and state leaders, and from letters coming to the desks of the officers of the Board, we are persuaded there are many who feel that a craving for Divine help is the great desideratum at the present time, that what we need is a spiritual revival in our churches: a revival of prayer; of the understanding of the purpose of God in respect to the world; of the mission of the Church; of loyalty to Christ as the world's Redeemer; a revival of obedience, of consecration, of a passion for the redemption of mankind.

During the past few years we have seen a noteworthy development of organized effort in behalf of missionary work. Much painstaking and earnestly Christian labor has been performed. The motive of our planning has been the motive of Christ. Certain results that have been achieved attest the wisdom of our coöperative schemes and encourage us to persist in our endeavors. We still believe with Cary, the missionary pioneer, that God expects us to use *means* for the advancement of the Kingdom of Christ.

We need practical wisdom to guide us in the use of the organization thus prayerfully conceived and patiently developed. Above all, we need spiritual passion to fill it with fruit bearing vitality and to maintain through all its parts the "spiritual glow." Larger results in the use of the resources we already have, and larger resources for still unreached forms of service alike await these tides of the Spirit.

How, then, shall we secure this tide of new life and power? There is but one way. Without going into the detail of suggestion in a matter so purely spiritual, preferring to leave the developing process to the indwelling Spirit of God, as His purpose for us may be revealed, we urge that the members and friends of the Board in every place—in the churches at home, in our mission stations and institutions abroad, in meetings of committees and groups, and, above all, in private devotion—be asked to pray for such a quickening of the spiritual life of the churches as will turn the present distress of this and our other mission boards into an experience of abounding success.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

By united and continued intercession let us seek for that state which enabled the great missionary apostle to say, "Now thanks be unto God, who always leadeth us to triumph in Christ, and maketh manifest through us the savor of his knowledge in every place."

Woman's Board of Missions

Features of the Annual Meeting Program

"The best yet" is our hope for the Fifty-Ninth Annual Meeting of the Woman's Board of Missions in Worcester, Mass., November 10–12. Although it is the last inspirational gathering of this organization, we can promise there will be no suggestion of a "funeral." Thanksgiving for the past, consecration for a larger service in the future will be the keynotes, and the convention hymn is "Lead on, O King Eternal." We predict that there will be a very large attendance, both of delegates and women from the churches, and that those who are able to be present will later look back on this as an historic occasion. A Branch Officers' conference, to be held Tuesday afternoon and evening, November 9, will consider important business.

The program has been carefully planned to include as many missionaries as possible, to provide times of spiritual refreshing and opportunities for social intercourse. The evening meeting, to which the general public—both men and women—is invited, comes on November 10, when the chief speakers will be Dr. Rockwell Harmon Potter, President of the American Board, and Miss Carolyn D. Smiley, of Satara, India. Among other missionaries on the program are Dr. Harriet Parker Vaughan, of Madura, recently head doctor at Madura Hospital, and Dr. Anna M. Otto, a new physician soon to sail for Madura, Mrs. Max H. Harrison of Ceylon, Miss Eunice T. Thomas of Foochow, Miss Myrtle Shane of Athens, Greece, the Misses Ruby Phillips and Grace Woods of Ahmednagar, India. A feature of Thursday afternoon will be an address by Rev. Kingsley Birge, on the Moslem work.

Mrs. Helen S. Ranney, Secretary of the Woman's Board of Missions for the Pacific, is to lead the Service of Preparation. Dr. Shepherd Knapp will have charge of noon devotional periods, and on Thursday morning, November 11, there will be a Communion Service, with Branch presidents assisting.

Thursday evening comes the Girls' Supper and Rally, and a Reception, to which all delegates and friends are invited, at Old South Church. A Commission Service for Dr. Otto has been planned for the closing session.

A Commission Service in Vermont

A notable feature of the Fifty-Fourth Annual Meeting of Vermont Branch, held at Brattleboro this fall, was the commissioning of Lois L. Andrews, who is under appointment to the Marathi Mission. Mrs. Theodore S. Lee, representing the Board, presented the Commission, Mrs. Henry Fairbanks offered the prayer of consecration, and Miss Carolyn D. Smiley, who comes from Satara, India, gave the welcome to the field. Vermont has assumed the support of Miss Andrews, and it meant much to have her at this meeting just as she was on the eve of sailing for India.

Other features of this gathering, which, together with the annual meeting of the Vermont Woman's Home Missionary Union, occupied five sessions, were an evening address by Mrs. Jeannette W. Emrich, on changes in the Moslem world, and a pageant called "Youth Finds the Way," directed by Miss Florence H. Wells, Branch Young People's Secretary. This was the story of a young Moslem depressed with religious doubt and seeking the Truth. A large number of young people participated in it.

United Friday Meetings

The Friday morning meeting in the Congregational House, Boston, is one of the oldest activities of this Board, and has had an unusual prestige. No other denomination in this region has ever succeeded in maintaining a regular missionary meeting of this sort through a period of years. Held weekly in the early days, for the past fifteen years this meeting has come on the first Friday of the month except during the summer. Recently the Massachusetts Woman's Home Missionary Union inaugurated a similar meeting for women held on the afternoon of the same day. Two union meetings were held, which met with favor from the constituency many of whom were unable to give a whole day. An invitation sent by our Board of Directors last June to the Massachusetts Woman's Home Missionary Union to unite with us in the Friday morning meeting was cordially accepted, and the new plan of joint meetings every month was put into operation October 1. Pilgrim Hall was well filled and a fine program given, with Mrs. D. Brewer Eddy presiding. Miss Smiley, of Satara, India, was the foreign missionary speaker and Rev. Kenneth C. MacArthur, Rural Secretary of the Massachusetts Federation of Churches, represented the Home Missionary work.

A Fund for Missionary Insurance

For some years our one ordained woman missionary has been enrolled under the Annuity Fund for Congregational Ministers. This has not been open to the unordained, and it has been our cherished desire that all of our devoted workers might have the opportunity to make similar provision for their later years. The great problem was to find resources to meet the requirements of the annual premiums. Each missionary under the plan which has been developed would pay a small fraction of the premium from her salary, but the Board would carry the bulk of it. To do this for all our force in the field would add so large an item to the yearly obligations of the Board that it seemed impossible, unless approximately $100,000 could be secured to provide income to cover it. Recently this sum has been made available. We have set aside a fund of $50,000, part of the legacy of Miss Lucy W. Burr, and a most generous gift from another modest friend has established a second $50,000 fund. From the income of this $100,000 we shall be able

to meet the premium payments. All our missionaries now have the opportunity of assuring themselves of a pension when the retiring age is reached. The thought that they can contribute towards this from their own salary gives them a feeling of satisfaction as well as of assurance.

Death of a Vice-President

The death of Mrs. A. A. Lincoln early in September at her home in Wollaston, Mass., followed closely on that of Mrs. E. E. Strong, and removes another long-time Vice-President of our Board. Though advancing age and illness had kept her from active work during these later years, memory holds a clear picture of her earlier distinguished service. She had been a director of the Board for thirty years and a Vice-President since 1911.

When serving as First Vice-President, Mrs. Lincoln was a strong support to the President because of her excellent judgment and poise as a presiding officer, and her power to express in prayer her warm spirit of devotion. In all Board counsels, as a member of the Finance and other committees, Mrs. Lincoln made helpful contributions. In thinking of her dignity, her gracious manner, her personal charm, we like also to remember her hearty laugh, and the way she radiated good cheer in spite of the many private sorrows of her life. She lived very close to her Great Friend.

Woman's Board of Missions of the Interior

TREASURER'S STATEMENT

The receipts for September for regular work have been very disappointing—a loss of close to $5,000 over the receipts up to this time last year. Of course, we hope for better things during the next two weeks in October.

By the time you read this, our year will have ended—with victory? with failure?

But we still have the opportunity to raise the Debt before we "merge" with the American Board. At present we have received in cash $17,000, leaving still to be raised $16,000. If we receive 16 gifts of $1,000 each, it will be done; or if we have 6,400 names for our Memory Book, at $25 a name, it will be done. Help us in some way before January 1, 1927.

What About Adana?

Letters, from the Treasurer of the Turkey Mission and from our Miss Grace Towner, bring graphically before us the plight and the opportunity of our Girls' School in Adana. It was founded in 1844, and, as Miss Towner says, "remember, we are one of the few schools that has never been closed." With the new regulations as to teachers, Adana should have at least six American teachers—this because of the difficulty in an inland city of securing efficient Turkish assistance—they have only two Americans and half time from another, in sight. "At the same time," Mr. Fowle writes, "the Adana School is unique, in that it is serving the permanent population of the city rather than the daughters of officials and others, who will soon move on to another place. In fact, girls from fine families across the mountains and from various centers outside Adana are making their way to this school. This shows a tremendous confidence on the part of parents and friends in the school and its administration." Miss Towner tells the same story, even more urgently and intimately, and pleads, "Surely, in our big country, those so much needed, and who will have such an opportunity to help the young womanhood of this new republic, will be found. . . . Will you please cable to the office here as soon as you find our teachers, as I must delay announcements in regard to the school's opening till I hear."

THE LIVING SPIRIT OF THE W. B. M. P.

By MYRTIE H. WAGNER

The Woman's Board of Missions for the Pacific held its last "annual meeting" September 14–15. The corporation will abide and stated business meetings of the same be held; but from now on the "annual meetings" of the W. B. M. P. will be those of the American Board, the "merger" going into effect January 1.

But though the W. B. M. P. organization has to be given up, its spirit abides. Mrs. Wagner emphasizes this truth in her account of the meeting.

IT was a *living* spirit, full of purpose and vigor, loyalty and courage, consecretion and love, that permeated the whole assembly and every session of the Fifty-Third Annual Meeting of the Pacific Board. First, it was only natural to take a backward look over the wonderful years, recalling the spirit of the pioneers as they saw the opportunity presented in the reach and tremendous outlook of the entire Pacific Coast; the spirit that planted "hope," steadfast and abounding, in Turkey, to which Miss Rappleye, our first missionary, went on a "venture of faith," carrying with her the deep interest of her Board—an interest that is still facing strange new conditions with undaunted courage. This spirit was manifest in Miss Annie T. Allen, who never wavered from the vision of which her mother sang:—

"The blessed dawn is breaking,
And soon the full-orbed day
On Eastern lands awaking
Shall roll the mists away.

. . . . . .

"The souls that long have languished
In utter gloom and fear,
No longer rise as vanquished,
But rise to *hope* and cheer."

Miss Allen was called upon to make the supreme sacrifice, but we have other workers who put to shame any hesitation upon our part when we face new conditions. Of each of our heroic missionaries we can well say:—

"One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph;
Held we fall to rise, are baffled to fight better;
Sleep to wake."

We lingered over Japan in achievement; over Micronesia in love and devotion to the children of the sea; over Foochow in pure joy of service to little children and in the outstanding triumph of successful union work; over our medical work in North China and India, where the ministry of the physician and the nurse in two well-equipped hospitals has opened the way for the evangelist and the educator; and we also felt that we had a background of interest in many other places where we had lent a hand to the American Board in its wide field. All of this was visualized in the Remembrance Processional, when women in vestments filed across and around the large church, carrying banners inscribed with the names of those who had worked for us through the fifty-three years. Last of all came Miss Aileen Parsons, in a bright dress, carrying a beautiful bouquet of glowing flowers, commissioned to carry the living spirit today into our sister Republic, whose need had so appealed to our pioneers when they gave their very first contribution to Mexico.

At home we have developed system, education, and fellowship. Mrs. Lucius Baird and Mrs. James Lash came, as they so often have done, to enter into our councils—the one from the far North, with its own problems, in that vast region where the churches are multiplying, and the mileage is so great; the other from the South, which has so much initiative and courage for undertaking great things. Since we have had our Secretary, Mrs. Helen S. Ranney, great progress has been made in reaching the frontiers, and also in strengthening the centers. She has won her way everywhere and contributed impetus and purpose to the enlarging work. We longed for her for years before the Jubilee campaign made it certain that we must have a Secretary. We relinquish her with inexpressible regret, as we realize that the task cannot be successfully carried on without a leadership like hers. [Mrs. Ranney joins the American Board staff in Boston.—ED.]

The resources of the beautiful new First Congregational Church of Oakland were taxed by the gathering. The banquet entertained the Bay Association, and the Corporate Members of the American Board. There were tables representing the countries in which we work, and greetings full of loyalty and cheer came from the distant workers. It was especially delightful that Rev. Fred Goodsell of Berkeley should be the speaker of the evening. The session was brought to a close by the commissioning of Miss Aileen Parsons, our work ending, as it had begun, with a determined effort to aid our neighbor, Mexico. Then it meant martyrdom; now it was the laying on of hands in consecration of one of our own girls to educational leadership in Mazatlan. It was most fitting that the charge should be given by one who had devoted her life to the uplift of China's womanhood—Mrs. Celia Flagg Peck, who now came from the richness of her experience to thrill us with the magnetism of her voice, and with the same message that must have been given when the first emissaries of the American Board went out from New England.

Wednesday morning, the resolution for the Merger was presented and explained:—

RESOLUTION

Whereas the National Council of Congregational Churches of the United States, at its meeting in Washington, D. C., in October, 1925, took action for the unification of the Woman's Boards of Missions with the American Board of Commissioners for Foreign Missions in the conduct of the foreign mission work of the denomination on the foreign field; in the administration of the work in the departments at home; in appeals to the denomination in behalf of foreign missions; in foreign missionary education and promotion throughout the denomination,

Be it resolved: That the Woman's Board of Missions for the Pacific enter into unification with the American Board of Commissioners for Foreign Missions in accordance with the National Council action—such unification to take effect without further specific action on the first day of January, 1927.

Be it further resolved: That in this unification the Woman's Board of Missions for the Pacific shall preserve its corporate identity; and that any designated funds which may be handed over to the American Board of Commissioners for Foreign Missions shall not be diverted without consultation with and approval by the Woman's Board of Missions for the Pacific.

The motion for acceptance of this resolution was fittingly made by Mrs. John K. McLean, who had been a charter member fifty-three years before. After the vote came the hymn:—

"Lead on, O King Eternal!
We follow not with fear;
For gladness breaks like morning
Whene'er Thy face appears."

Rev. Jerome C. Holmes was the representative of the American Board to give the address of welcome in this union of the Foreign Boards.

"We welcome you," he said, "without any thought that you are going to give us work, but because you have done your work so tremendously effectively that we know we cannot get along any longer without your aid. We welcome you because of the great skill and genius you have shown in organization. We are seeking unification of our societies that we may help in the unification of the world."

Concluded on page 455

MISSION NEWS

Turkey's Minister of Public Instruction has expressed the desire to place Turkish students as boarders in each of the American schools in Turkey. This is not only a tribute to the schools as such, but a proof of confidence in the desire of the American missionaries to serve the youth of Turkey.

The four Christian Endeavor Societies of Aleppo, Syria, sent a contribution toward the "Recognition Fund" for Dr. F. E. Clark, founder of the Christian Endeavor Society, and they are rejoicing in the receipt of a large picture of Dr. and Mrs. Clark.

Two students in the School of Religion, at Athens, carried on religious work among the Moslems in the island of Cyprus last summer. The 1921 census reported a Moslem population there of more than 60,000. The students planned a survey of the various larger centers to ascertain the proportion of Moslems in each, their condition economically, as to schools, and the most promising methods of approach. They also distributed portions of Scripture and tracts, beginning their work in Larnaca, a town of 10,600 inhabitants.

The Rhodesia Mission put on an exhibit of native-made furniture at an Agricultural Show in Umtali recently. It caused considerable interest and comment, and the furniture was eagerly purchased by people who attended the show. The Governor of South Rhodesia, in his opening address, said: "You will see here an exhibit by the American Mission at Mount Silinda which does very great credit to that institution. There is furniture which would adorn any home."

Mr. Gandhi recently decided to teach one hour each Saturday a class of students in the National College at Ahmedabad, which he founded at the beginning of the non-coöperation movement. When he asked them what subject they would like to study with him, they decided to have him read and explain to them the New Testament. Some time ago, when a group of admirers assembled at a railway station to give Mr. Gandhi a welcome as he halted a few minutes on his journey, they asked him for a message. He opened the New Testament, read the Beatitudes of Christ, and said, "That is my message to you today."

Because the auto of the local Portuguese government official broke down twenty miles from Galangue Station, West Africa, Rev. H. C. McDowell took him on to Bie, where he had important business with the Governor of the District. Mr. McDowell himself welcomed the chance of another conference with the Governor. As a result, his station was promised some $90 worth of seed to be distributed in the surrounding villages; the young Portuguese engaged to help in the school the coming term is to have certain Government recognition, and if the experiment goes well something will be given next year toward his support.

The Tunghsien Hospital has been making a great reputation for itself, since nine out of ten of the babies born there the past months have been boys. Fifteen thousand treatments in a twelvemonth have kept doctor and nurses busy.

The Men's Brotherhood in Taiku conducts a Reading Room, which has been, and is, very popular. It subscribes for several newspapers and makes arrangements with the District Magistrate and with Oberlin-Shansi Memorial Academy for the use of their papers as soon as read. A member of the Board of Directors has advanced the money for motion-picture equipment, contributing half himself. Seven bank clerks sent by the Chamber of Commerce have been working hard in the English Night Classes.

MISSIONARY PERSONALIA

The Women's Hospital at Foochow is rejoicing in an arrangement by which the services of Miss McGwigan, formerly at Lintsing, North China, will be given to Foochow for the coming year, when Miss Atwood (B.), the superintendent of nurses, is on furlough. Miss McGwigan has just finished a three-year term of service under the W. B. M. P. in North China.

Mrs. Mary C. Winsor, formerly of the Marathi Mission, has left the Missionary Home in Auburndale, where she has been staying of late years, and has gone to live with a son who was with her at one time in India, and later was connected with the Rockefeller Institute in Ceylon. He has now settled in Florida and has sent for his mother to come to him.

Since the marriage of Miss Anna Isabel Fox, our Cagayan Bible school has been short of workers. Now it has become possible to secure Mrs. Yapsutco, the widow of a Filipino pastor, who has recently died. "She is undoubtedly the finest Christian woman in our field," writes Miss Evelyn Fox, "and is glad to make her home in Carruth Hall," as the new building is called. Although not quite finished, this is being occupied, and will eventually be a great asset to the work.

The staff of missionaries at the Instituto Colon has been reënforced by a term worker sent out by the Woman's Board of Missions in September, Miss Mary Gale, of Wellesley, Mass. She is a graduate of Grinnell College, has taught for three years, and has had some experience in religious work.

Missionary Personalia
Concluded on page 453

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SO OUR MISSIONARIES WRITE

Concluded from page 446

while, and I had a refreshing dip into Chinese literature and philosophy.

"Now we are to have a three weeks' study class for the Bible-women of Paotingfu, Tientsin, and our Peking-Tunghsien field. It is to be held in our new station class buildings in Tunghsien. Carolyn Sewall is coming to help with singing and games. Hazel Bailey, from the Peking Bible School, will give special talks on Sunday school methods. We had planned to have Miss Chapin, but she is held in Paotingfu, so she is sending her helper, Miss Ma; Miss Hu, Miss Sewall's co-worker, comes from Tientsin. Mrs. Sheffield will give nature lessons; and our nurse, Mrs. Li, will give first aid. Oh, yes, and Miss Ch'ien, my new Chinese associate, is doing much of the teaching.

"In the spring I stayed in Tunghsien, as times were disturbed, and Miss Ch'ien was the delegate, for our part of the work, to Tientsin, at our Chihli province spring meeting. She gave our women's work report. She was elected to the North China Council, our highest deliberating and governing body, and is the only Chinese woman on this council. All our leaders, Chinese and foreign, men and women, highly value and respect her, so you can imagine that I am doing all I can to hold her. She was elected, among other committees, to the North China Theological Education Committee, where, I hear, she made several valuable contributions to the discussions."

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By REV. FRED F. GOODSELL, *Constantinople*

No one is better fitted than the field secretary of our Turkey Mission to give a truthful survey of mission contacts with the Moslem and of the reaction of the Mohammedan to the gospel of Christ. Just before coming to America in June Mr. Goodsell visited all our stations in Turkey. He is *persona grata* to students, diplomats, educators and business men. This number of the *Envelope Series* will be of immense value in the study of the Moslem World and Christendom's Responsibility upon which we enter this autumn.

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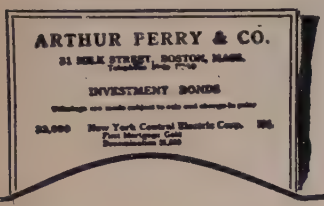

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MISSIONARY PERSONALIA

Concluded from page 451

REV. G. H. HAROUTUNIAN

He is pastor of the Evangelical Church in Aleppo which dedicated a new edifice last spring. The building is of rough limestone, seating about 800, although at least 1,700 were at the opening service. It cost $25,000, of which all but $1,500 is paid. Mr. Haroutunian is a graduate of Central Turkey College and of Marash Theological Seminary. He spent two years at Oxford, prior to the War. Since the War, he has been in the pastorate in Marash, Adana, and Aleppo. He is a native of Zeitoun.

Two of the American boys at the International College, Smyrna—Richard Maynard and Herbert Caldwell, sons of American Board missionaries on the staff of the college—were awarded a mark of 100 by the official examiners for their work in Turkish, and promoted to the third class. Richard also received his general certificate with a red seal, his average being third highest in the institution for all subjects.

Several missionaries have lately been having hospital experiences—among them, Miss Mary Rogers, who is in Lancaster, Pennsylvania; Dr. Harriet Clark, who is unable to return to Bombay at present; Miss May Morrison, formerly of Spain, now in the Orthopædic Hospital, New York. Word has come from Paotingfu that Miss Grace Breck was obliged to go to Union Medical Hospital at Peking for surgical treatment. A cable reports that she is doing well.

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Miss Mary Robbins, a niece of Mrs. George E. White, and Mr. Maurice H. Bigelow, a teacher in the American College at Salonica, were married June 18 at Salonica by Dr. White, President of the College.

THE CHRONICLE

Arrivals on the Field

May 30. In Adana, Turkey, Miss Elizabeth A. Bury, joining the mission.

August 14. In Adana, Turkey, Mrs. Cyril H. Haas, returning to the mission.

August 14. In Taiku, Shansi, North China, Rev. and Mrs. Wynn C. Fairfield, returning to the mission.

August 25. In Tunghsien, North China, Rev. and Mrs. James A. Hunter, returning to the mission; Mr. Earl N. Lockard, joining the North China Mission.

August 26. In Aruppukottai, India, Miss Bertha K. Smith, returning to the Madura Mission.

August 28. In Kobe, Japan, Miss Marie E. Schanep, joining the faculty of Doshisha Girls' School.

August 29. In Salonica, Greece, Miss Elizabeth A. Eastman, joining the mission.

September 1. In Constantinople, Mr. and Mrs. Herman H. Kreider, joining the Turkey Mission.

September 3. In Kobe, Japan, Misses Vera L. and Blanche M. Moss, joining the mission.

September 4. In Smyrna, Turkey, Miss Mabel L. Pihl, joining the mission.

September 7. In Kobe, Japan, Miss Eleanor L. Burnett, returning to the mission; Miss Edith Fosdick, joining the mission.

September 8. In Samokov, Bulgaria, Miss Mabel E. Long, returning to the mission.

September 9. In Kobe, Japan, Messrs. Milton S. Mulloy and William W. Putnam, joining the Doshisha; Miss Marion E. Kane, joining the mission.

Arrivals in this Country

May 15. In Kingston, Jamaica, Dr. and Mrs. Reuben S. Hall, of Chisamba, West Africa.

June 28. In New York, Dr. Charles L. Gilette, of Foochow, China.

July —. In Seattle, Wash., Miss Lucile Foreman, of Aleppo, Syria.

July 11. In Seattle, Wash., Dr. and Mrs. O. Houghton Love, of Tunghsien, North China.

July 28. In San Francisco, Rev. and Mrs. Elmer W. Galt, of Paotingfu, China; Miss Lucy B. Langtree, of Ingtai, China.

August 25. In New York, Rev. and Mrs. M. Henry Harrison, of Jaffna, Ceylon.

September 3. In Boston, Miss Esther B. Fowler, of Sholapur, India.

September 12. In New York, Dr. and Mrs. F. F. Tucker, Miss Myra L. Sawyer, of Tehsien; and Mrs. W. A. Hemingway, of Taiku, all of the North China Mission.

September 13. In New York, Rev. and Mrs. Frank A. Lombard, of Kyoto; Rev. Clarence S. Gillett, of Sendai, all of the Japan Mission; Rev. and Mrs. Leroy F. Ostrander, of Samokov, Bulgaria.

September 15. In New York, Rev. and Mrs. Albert E. LeRoy, of Adams, Natal, South Africa.

September 27. In New York, Miss Hazel M. Atwood, of Foochow, China.

October 5. In New York, Rev. and Mrs. Frank T. Meacham, of Gogoyo, East Africa.

Concluded on page 456

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HOME BASE, W. B. M. P.

Concluded from page 450

In the afternoon were addresses by Dr. H. F. Swartz and Dr. W. J. Minchin. During the closing hour our President, Mrs. William W. Ferrier, who has kept the Forward Vision constantly before us, urged us with great earnestness to the renewed effort that must be ours as we face "the greatest opportunity ever given to Congregational women."

ISLAM A SPIRITUAL PROBLEM

Concluded from page 429

"I have watched you and your friends for many years. I knew Doctor X. years ago when I was a boy. Where is he now? God bless him and give him peace! . . . I have come to admire especially three things in your American way of life. First, you speak with absolute frankness and honesty, you don't lie. Second, you hate vice in all its forms, and refuse to tolerate impurity in word and deed. Third, you make the teachings of Jesus, which I have read over and over again in the 'Injil' very carefully, your practical and spiritual guide. I want to be this kind of an American."

However much one must disclaim the worth which such words imply, one cannot fail to see the awakening of discriminating power in spiritual matters. This is typical of what stands out as the second great achievement of the American Board in the Near East during the period when its direct contacts with Moslems have been far less than has steadily been sought and made the object of earnest prayer.

LET'S THEREFORE GO FORWARD

The American Board has every intention of carrying forward steadily its task of confronting the Moslem of the Near East with Jesus Christ. The forces which took us to Turkey are adequate to the test of maintaining us there, and to the still greater test of enabling us to adapt ourselves wisely to the kaleidoscopic, political, and social changes which are taking place in these war-swept years. There is greater need than ever for the enlistment in active service of minds and hearts which shall be as sensitive as a photographic plate and as responsive as a bent bow to the human facts of the changing scene.

God has brought us face to face with unprecedented opportunities for spiritual service. He is calling a great denomination of American Christians to a service which requires us to take Christ really seriously. He is opening our eyes to the fact that neither the might of Western Civilization nor the power of Western Ecclesiasticism, but the Spirit of God as revealed in the life and teachings of Jesus and his sincere and humble followers alone is needed in Moslem hearts, and alone is adequate to transform Moslem life and lives into the image of His character. We can prove unfaithful to our mission as Congregationalists only at the price of our denominational and our Christian self-respect.

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THE CHRONICLE

Concluded from page 454

DEATHS

August 16. In Wiscasset, Me., Lena M. Dickinson, formerly on the staff of Gedik Pasha School, Constantinople.

September 19. In Ahmednagar, India, Rev. Henry Fairbank, D.D., aged 64 years. (See page 439.)

September 22. The ashes of the late Rev. Henry H. Kelsey, D.D., for many years secretary of the Board for the Pacific District, were interred in the family lot at Geneva, N. Y.

October 13. In Clifton Springs, N. Y., Rev. George H. Gutterson, in the eighteith year of his age. From December, 1878, till the beginning of 1889, Mr. Gutterson was a member of the Madura Mission; for four years after his return he acted as field agent of the Board at home, being released in 1890. Later, for twenty-eight years, he was District Secretary for New England of the American Missionary Association.

BIRTHS

August 6. In Durban, Natal, South Africa, to Rev. and Mrs. Henry A. Jessop, of Umsunduze, a son, Stanley Hales.

MARRIAGES

September 12. In Pullman, Wash., Elizabeth Williams and Mr. Samuel J. Curtis, both under appointment for South Africa.

SAILINGS FOR THE FIELD

September 11. From New York, Dr. and Mrs. W. L. Thompson; Rev. Columbus C. Fuller; Miss Ivy E. Craig, all returning to the Rhodesia Mission, South Africa; Miss Elizabeth C. Clarke, returning to Sofia, Bulgaria.

September 15. From San Francisco (by rail), Miss Aileen B. Parsons, for Mazatlan, Mexico, where she is to become head of the Girls' School.

September 16. From New York, Mrs. Lilian C. Sewny, rejoining the Turkey Mission, with station at Salonica, Greece (Anatolia College).

September 17. From Providence, R. I., Rev. Paul E. Nilson, returning to the Turkey Mission.

September 18. From San Francisco, Dr. Herbert C. Brokenshire, joining the Philippine Mission.

September 19. From Seattle, Wash., Misses Helen Dizney and Laura B. Cross, rejoining the North China Mission.

October 6. From New York, Mr. Winfield Q. Swart, *en route* for India, to join the Marathi Mission.

October 13. From Seattle, Wash., Rev. and Mrs. Ernest T. Shaw, returning to the North China Mission.

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Addresses by
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